

he found to be sweeter than honey. After this, he gave orders to bring tables of the richest viands, comprising dishes of every kind; and the King ate, and put morsels into her mouth until she was satisfied; but she spoke not a single word. The King talked to her, and inquired of her name; but she was silent, not uttering a word, nor returning him an answer, ceasing not to hang down her head towards the ground; and what protected her from the anger of the King was the excess of her beauty and loveliness, and her tenderness of manner. So the King said within himself, Extolled be the perfection of God, the Creator of this damsel! How elegant is she, saving that she doth not speak! But perfection belongeth unto God, whose name be exalted! — Then the King asked the female slaves whether she had spoken; and they answered him, From the time of her arrival to the present moment she hath not spoken one word, and we have not heard her talk. The King therefore caused some of the female slaves and concubines to come, and ordered them to sing to her, and to make merry with her, thinking that then she might perhaps speak. Accordingly the female slaves and concubines played before her with all kinds of musical instruments, and enacted sports and other performances, and they sang so that every one who was present was moved with delight, except the damsel, who looked at them and was silent, neither laughing nor speaking. So the heart of the King was contracted. He however

inclined to her entirely, paying no regard to others, but relinquishing all the rest of his concubines and favourites.

He remained with her a whole year, which seemed as one day, and still she spoke not; and he said to her one day, when his love of her, and his passion, were excessive, O desire of souls, verily the love that I have for thee is great, and I have relinquished for thy sake all my female slaves, and the concubines and the women and the favourites, and made thee my worldly portion, and been patient with thee a whole year. I beg God (whose name be exalted!) that He will, in his grace, soften thy heart towards me, and that thou mayest speak to me. Or, if thou be dumb, inform me by a sign, that I may give up hope of thy speaking. I also beg of God (whose perfection be extolled!) that He will bless me by thee with a male child that may inherit my kingdom after me; for I am single and solitary, having none to be my heir, and my age hath become great. I conjure thee then by Allah, if thou love me, that thou return me a reply. — And upon this, the damsel hung down her head towards the ground, meditating. Then she raised her head, and smiled in the face of the King, whereat it appeared to the King that lightning filled the private chamber; and she said, O magnanimous King, and bold lion, God hath answered thy prayer; for I am about to bear thee issue, and the time is [almost] come. But I know not whether the child is male or female. And were

it not for my being in this state, I had not spoken to thee one word. — And when the King heard what she said, his face brightened up with joy and happiness, and he kissed her head and her hands by reason of the violence of his joy, and said, Praise be to God who hath favoured me with things that I desired; the first, thy speaking, and the second, thy information that thou art about to bear me issue. Then the King arose and went forth from her, and seated himself upon the throne of his kingdom in a state of exceeding happiness; and he ordered the Wezeer to give out to the poor and the needy and the widows and others a hundred thousand pieces of gold as a thank-offering to God (whose name be exalted!) and an alms on his part. So the Wezeer did as the King had commanded him. And after that, the King went in to the damsel, and sat with her, and embraced her and pressed her to his bosom, saying to her, O my mistress, who ownest me as thy slave, wherefore hath been this silence, seeing that thou hast been with me a whole year, night and day, awake and asleep, yet hast not spoken to me during this year, except on this day? What then hath been the cause of thy silence?

The damsel answered, Hear, O King of the age, and know that I am a poor person, a stranger, broken-hearted: I have become separated from my mother and my family and my brother. And when the King heard her words, he knew her desire, and he replied, As to thy saying that thou art poor, there is no occasion for such an

assertion; for all my kingdom and my goods and possessions are at thy service, and I also have become thy memlook: and as to thy saying, I have become separated from my mother and my family and my brother — inform me in what place they are, and I will send to them, and bring them to thee. So she said to him, Know, O fortunate King, that my name is Jullanár⁴ of the Sea. My father was one of the Kings of the Sea, and he died, and left to us the kingdom; but while we were enjoying it, one of the Kings came upon us, and took the kingdom from our hands. I have also a brother named Sáleh,⁵ and my mother is of the women of the sea; and I quarrelled with my brother, and swore that I would throw myself into the hands of a man of the inhabitants of the land. Accordingly I came forth from the sea, and sat upon the shore of an island in the moonlight, and there passed by me a man who took me and conducted me to his abode, and desired to make me his concubine; but I smote him upon his head, and he almost died; wherefore he went forth and sold me to this man from whom thou tookest me, and he was an excellent, virtuous man, a person of religion and fidelity and kindness. But had not thy heart loved me, and hadst thou not preferred me above all thy concubines, I had not remained with thee one hour; for I should have cast myself into the sea from this window, and gone to my mother and my people. I was ashamed, however, to go to them in the state in which I am;

for they would imagine evil of me, and would not believe me, even though I should swear to them, were I to tell them that a King had purchased me with his money, and had made me his worldly portion, and chosen me in preference to his wives and all that his right hand possessed. This is my story, and peace be on thee! — And when he heard her words, he thanked her, and kissed her between her eyes, and said to her, By Allah, O my mistress, and light of my eyes, I cannot endure thy separation for one hour; and if thou quit me, I shall die instantly. How then shall the affair be? — She answered, O my master, the time of the birth is near, and my family must come. — And how, said the King, do they walk in the sea without being wetted? She answered, We walk in the sea as ye walk upon the land, through the influence of the names engraved upon the seal of Suleymán the son of Dáood, upon both of whom be peace! But, O King, when my family and my brethren come, I will inform them that thou boughtest me with thy money, and hast treated me with kindness and beneficence, and it will be meet that thou confirm my assertion to them. They will also see thy state with their eyes, and will know that thou art a King, the son of a King. — And thereupon the King said, O my mistress, do what seemeth fit to thee, and what thou wishest; for I will comply with thy desire in all that thou wilt do. And the damsel said, Know, O King of the age, that we walk in the sea with our eyes open, and see

what is in it, and we see the sun and the moon and the stars and the sky as on the face of the earth, and this hurteth us not. Know also, that in the sea are many peoples and various forms of all the kinds that are on the land; and know, moreover, that all that is on the land, in comparison with what is in the sea, is a very small matter. — And the King wondered at her words.°

Then the damsel took forth from her shoulders two pieces of Kamáree' aloes-wood, and took a bit of them, and, having lighted a fire in a perfuming-vessel, threw into it that bit, and she uttered a loud whistle, and proceeded to speak words which no one understood; whereupon a great smoke arose, while the King looked on. After this, she said to the King, O my lord, arise and conceal thyself in a closet, that I may shew thee my brother and my mother and my family without their seeing thee; for I desire to bring them, and thou shalt see in this place, at this time, a wonder, and shalt wonder at the various shapes and strange forms that God (whose name be exalted!) hath created. So the King arose immediately, and entered a closet, and looked to see what she would do. And she proceeded to burn perfume and repeat spells until the sea foamed and was agitated, and there came forth from it a young man of comely form, of beautiful countenance, like the moon at the full, with shining forehead, and red cheek, and hair resembling pearls and jewels; he was, of all the creation, the most like to his sister, and the tongue of the

case itself seemed to recite in his praise these verses:—

The moon becometh perfect once in each month; but the loveliness of thy face is perfect every day.

Its abode is in the heart of one sign at a time; but thine abode is in all hearts at once.

Afterwards, there came forth from the sea a grizzly-haired old woman, and with her five damsels, resembling moons, and bearing a likeness to the damsel whose name was Jullanár. Then the King saw the young man and the old woman and the damsels walk upon the surface of the water until they came to the damsel Jullanár; and when they drew near to the window, and Jullanár beheld them, she rose to them and met them with joy and happiness. On their seeing her, they knew her, and they went in to her and embraced her, weeping violently; and they said to her, O Jullanár, how is it that thou leavest us for four years, and we know not the place in which thou art? By Allah, the world was contracted unto us, by reason of the distress occasioned by the separation, and we had no delight in food nor in drink a single day, weeping night and day on account of the excess of our longing to see thee. — Then the damsel began to kiss the hand of the young man her brother, and the hand of her mother, and so also the hands of the daughters of her uncle, and they sat with her a while, asking her respecting her state, and the things that had happened to her, and her present condition.

So she said to them, Know ye, that when I quitted you, and came forth from the sea, I sat upon the shore of an island, and a man took me, and sold me to a merchant, and the merchant brought me to this city, and sold me to its King for ten thousand pieces of gold. Then he treated me with attention, and forsook all his concubines and his women and his favourites for my sake, and was diverted by his regard for me from every thing that he possessed and what was in his city. — And when her brother heard her words, he said, Praise be to God who hath reunited us with thee! But it is my desire, O my sister, that thou wouldst arise and go with us to our country and our family. — So when the King heard the words of her brother, his reason fled in consequence of his fear lest the damsel should accept the proposal of her brother, and he could not prevent her, though he was inflamed with love of her; wherefore he became perplexed, in violent fear of her separation. But as to the damsel Jullanár, on hearing the words of her brother, she said, By Allah, O my brother, the man who purchased me is the King of this city, and he is a great King, and a man of wisdom, generous, of the utmost liberality. He hath treated me with honour, and he is a person of kindness, and of great wealth, but hath no male child nor a female. He hath shewn favour to me, and acted well to me in every respect; and from the day when I came to him to the present time, I have not heard from him a bad word to grieve my heart;

but he hath not ceased to treat me with courtesy, and hath done nothing without consulting me, and I am living with him in the best of states, and the most perfect of enjoyments. Moreover, if I quitted him, he would perish: for he can never endure my separation even for a single hour. I also, if I quitted him, should die, by reason of the violence of my love for him in consequence of the excess of his kindness to me during the period of my residence with him; for if my father were living, my condition with him would not be like my condition with this great, glorious King. Ye have seen, too, that I am about to bear him issue; and praise be to God who hath made me to be a daughter of a King of the Sea, and my husband the greatest of the Kings of the Land. God (whose name be exalted!) afflicted me not, but compensated me well; and as the King hath not a male child nor a female, I beg God (whose name be exalted!) to bless me with a male child that may inherit of this great King these buildings and palaces and possessions of which God hath made him owner. — And when her brother, and the daughters of her uncle, heard her words, their eyes became cheerful thereat, and they said to her, O Jullanár, thou knowest the place which thou hast in our estimation, and art acquainted with our affection for thee, and thou art assured that thou art the dearest of all persons to us, and art certain that we desire for thee comfort, without trouble or toil. Therefore if thou be not in a state of com-

fort, arise and accompany us to our country and our family; but if thou be comfortable here, in honour and happiness, this is our desire and wish; for we desire not aught save thy comfort in every respect. — And Jullanár replied, By Allah, I am in a state of the utmost comfort and enjoyment, in honour and desirable happiness. So when the King heard these words from her, he rejoiced, and his heart became tranquillized, and he thanked her for them; his love for her increased, and penetrated to his heart's core, and he knew that she loved him as he loved her, and that she desired to remain with him to see his child which she was to bear him.

Then the damsel Jullanár of the Sea gave orders to the female slaves to bring forward the tables and the viands of all kinds; and Jullanár herself was the person who superintended the preparation of the viands in the kitchen. So the female slaves brought to them the viands and the sweetmeats and the fruits; and she ate with her family. But afterwards they said to her, O Jullanár, thy master is a man who is a stranger to us, and we have entered his abode without his permission and without his knowledge of us, and thou praisest to us his excellence, and hast also brought to us his food, and we have eaten, but have not had an interview with him, nor seen him, nor hath he seen us, nor come into our presence, nor eaten with us, that the bond of bread and salt might be established between us. And they all desisted from eating, and were enraged at

her, and fire began to issue from their mouths as from cressets.⁸ So when the King beheld this, his reason fled, in consequence of the violence of his fear of them. Then Jullanár rose to them, and soothed their hearts; after which she walked along until she entered the closet in which was the King her master; and she said to him, O my master, didst thou see, and didst thou hear my thanks to thee, and my praise of thee in the presence of my family; and didst thou hear what they said to me, that they desired to take me with them to our family and our country? The King answered her, I heard and saw. May God recompense thee for us well! By Allah, I knew not the extent of the love that thou feelest for me until this blessed hour, and I doubt not of thy love for me. — She replied, O my master, is the recompense of beneficence aught but beneficence? Thou hast treated me with beneficence, and bestowed upon me great favours, and I see that thou lovest me with the utmost love, and thou hast shewn me every kindness, and preferred me above all whom thou lovest and desirest. How then could my heart be happy to quit thee, and to depart from thee; and how could that be when thou bestowest benefits and favours upon me? Now I desire of thy goodness that thou come and salute my family, and see them, and that they may see thee, and that pleasure and mutual friendship may ensue. But know, O King of the age, that my brother and my mother and the daughters of my uncle have conceived

a great love for thee in consequence of my praising thee to them, and they have said, We will not depart from thee to our country until we have an interview with the King, and salute him. So they desire to behold thee, and to become familiar with thee. — And the King said to her, I hear and obey; for this is what I desire. He then rose from his place, and went to them, and saluted them with the best salutation; and they hastened to rise to him; they met him in the most polite manner, and he sat with them in the pavilion, ate with them at the table, and remained with them for a period of thirty days. Then they desired to return to their country and abode. So they took leave of the King, and the Queen Jullanár of the Sea, and departed from them, after the King had treated them with the utmost honour.

After this, Jullanár fulfilled her period, and she gave birth to a boy, resembling the moon at the full, whereat the King experienced the utmost happiness, because he had not before been blessed with a son nor a daughter during his life. They continued the rejoicings, and the decoration [of the city], for a period of seven days, in the utmost happiness and enjoyment; and on the seventh day, the mother of the Queen Jullanár, and her brother, and the daughters of her uncle, all came, when they knew that Jullanár had given birth to her child. The King met them, rejoicing at their arrival, and said to them, I said that I would not name my son until ye should come,

and that ye should name him according to your knowledge. And they named him Bedr Bâsim;^o all of them agreeing as to this name. They then presented the boy to his maternal uncle, Sáleh, who took him upon his hands, and, rising with him from among them, walked about the palace to the right and left; after which, he went forth with him from the palace, descended with him to the sea, and walked on until he became concealed from the eye of the King. So when the King saw that he had taken his son, and disappeared from him at the bottom of the sea, he despaired of him, and began to weep and wail. But Jullanár, seeing him in this state, said to him, O King of the age, fear not nor grieve for thy son; for I love my child more than thou, and my child is with my brother; therefore care not for the sea, nor fear his being drowned. If my brother knew that any injury would betide the little one, he had not done what he hath done; and presently he will bring thee thy son safe, if it be the will of God, whose name be exalted!—And but a short time had elapsed when the sea was agitated and disturbed, and the uncle of the little one came forth from it, having with him the King's son safe, and he flew from the sea until he came to them, with the little one in his arms, silent, and his face resembling the moon in the night of its fulness. Then the uncle of the little one looked towards the King, and said to him, Perhaps thou fearedst some injury to thy son when I descended into the sea, having him with

me. So he replied, Yes, O my master, I feared for him, and I did not imagine that he would ever come forth from it safe. And Sáleh said to him, O King of the Land, we applied to his eyes a collyrium that we know, and repeated over him the names engraved upon the seal of Suleymán the son of Dáood (on both of whom be peace!); for when a child is born among us, we do to him as I have told thee. Fear not therefore, on his account, drowning, nor suffocation, nor all the seas if he descend into them. Like as ye walk upon the land, we walk in the sea.

He then took forth from his pocket a case, written upon, and sealed; and he broke its seal, and scattered its contents, whereupon there fell from it strung jewels, consisting of all kinds of jacinths and other gems, together with three hundred oblong emeralds, and three hundred oblong large jewels, of the size of the eggs of the ostrich, the light of which was more resplendent than the light of the sun and the moon. And he said, O King of the age, these jewels and jacinths are a present from me unto thee; for we never brought thee a present, because we knew not the place of Jullanár's abode, nor were acquainted with any trace or tidings of her. So when we saw thee to have become united to her, and that we all had become one, we brought thee this present; and after every period of a few days, we will bring thee the like of it, if it be the will of God, whose name be exalted! For these jewels and

jacinths with us are more plentiful than the gravel upon the land, and we know the excellent among them, and the bad, and all the ways to them, and the places where they are found, and they are easy of access to us. — And when the King looked at those jewels and jacinths, his reason was confounded and his mind was bewildered, and he said, By Allah, one of these jewels is worth my kingdom! Then the King thanked Sáleh of the Sea for his generosity, and, looking towards the Queen Jullanár, he said to her, I am abashed at thy brother; for he hath shewn favour to me, and presented me with this magnificent present, which the people of the earth would fail to procure. So Jullanár thanked her brother for that which he had done; but her brother said, O King of the age, thou hadst a prior claim upon us, and to thank thee hath been incumbent on us; for thou hast treated my sister with beneficence, and we have entered thine abode, and eaten of thy provision; and the poet hath said,—

Had I wept before *she* did, in my passion for Soadà, I had
healed my soul before repentance came.

But *she* wept before *I* did: her tears drew mine; and I
said, The merit belongs to the precedent.

Then Sáleh said, If we stood serving thee, O King of the age, a thousand years, regarding nothing else, we could not requite thee, and our doing so would be but a small thing in comparison with thy desert. — The King therefore thanked him eloquently. And Sáleh remained with the

King, he and his mother and the daughters of his uncle, forty days; after which he arose and kissed the ground before the King, the husband of his sister. So the King said to him, What dost thou desire, O Sáleh? And he answered, O King of the age, thou hast conferred favours upon us, and we desire of thy goodness that thou wouldst grant us a boon, and give us permission to depart; for we have become desirous of seeing again our family and our country and our relations and our homes. We will not, however, relinquish the service of thee, nor that of my sister nor the son of my sister; and by Allah, O King of the age, to quit you is not pleasant to my heart; but how can we act, when we have been reared in the sea, and the land is not agreeable to us? — So when the King heard his words, he rose upon his feet, and bade farewell to Sáleh of the Sea and his mother and the daughters of his uncle, and they wept together on account of the separation. Then they said to the King, In a short time we shall be with you, and we will never relinquish you, but after every period of a few days we will visit you. And after this, they flew towards the sea, and descended into it, and disappeared.

The King treated Jullanár with beneficence, and honoured her exceedingly, and the little one grew up well; and his maternal uncle, with his grandmother and the daughters of his uncle, after every period of a few days used to come to the residence of the King, and to remain

with him a month, and two months, and then return to their places. The boy ceased not, with increase of age, to increase in beauty and loveliness until his age became fifteen years; and he was incomparable in his perfect beauty, and his stature and his justness of form. He had learned writing and reading, and history and grammar and philology, and archery; and he learned to play with the spear; and he also learned horsemanship, and all that the sons of the Kings required. There was not one of the children of the inhabitants of the city, men and women, that talked not of the charms of that young man; for he was of surpassing loveliness and perfection; and the King loved him greatly. Then the King summoned the Wezeer and the emeers, and the lords of the empire, and the great men of the kingdom, and made them swear by binding oaths that they would make Bedr Bâsim King over them after his father; so they swore to him by binding oaths, and rejoiced thereat; and the King himself was beneficent to the people, courteous in speech, of auspicious aspect, saying nothing but what was for the good of the people. And on the following day, the King mounted, together with the lords of the empire and all the emeers, and all the soldiers walked with him through the city and returned; and when they drew near to the palace, the King dismounted to wait upon his son, and he and all the emeers and the lords of the empire bore the ghâshiyeh¹⁶ before him. Each one of the emeers and the

lords of the empire bore the gháshiyeh a while; and they ceased not to proceed until they arrived at the vestibule of the palace; the King's son riding. Thereupon he alighted, and his father embraced him, he and the emeers, and they seated him upon the throne of the kingdom, while his father stood, as also did the emeers, before him. Then Bedr Básim judged the people, displaced the tyrannical and invested the just, and continued to give judgment until near midday, when he rose from the throne of the kingdom, and went in to his mother Jullanár of the Sea, having upon his head the crown, and resembling the moon. So when his mother saw him, and the King before him, she rose to him and kissed him, and congratulated him on his elevation to the dignity of Sultán; and she offered up a prayer in favour of him and his father for length of life, and victory over their enemies. He then sat with his mother and rested; and when the time of afternoon-prayers arrived, he rode with the emeers before him until he came to the horse-course, where he played with arms till the time of nightfall, together with his father and the lords of his empire; after which he returned to the palace, with all the people before him. Every day he used to ride to the horse-course; and when he returned, he sat to judge the people, and administered justice between the emeer and the poor man. He ceased not to do thus for a whole year; and after that, he used to ride to the chase, and to go about through the cities

and provinces that were under his rule making proclamation of safety and security, and doing as do the Kings; and he was incomparable among the people of his age in glory and courage, and in justice to the people.

Now it came to pass that the old King, the father of Bedr Básim, fell sick one day, whereupon his heart throbbed, and he felt that he was about to be removed to the mansion of eternity. Then his malady increased so that he was at the point of death. He therefore summoned his son, and charged him to take care of his subjects and his mother and all the lords of his empire and all the dependants. He also made them swear, and covenanted with them, that they would obey his son, a second time; and he confided in their oaths. And after this he remained a few days, and was admitted to the mercy of God, whose name be exalted! His son Bedr Básim, and his wife Jullanár and the emeers and wezeers and the lords of the empire mourned over him; and they made for him a tomb, and buried him in it, and continued the ceremonies of mourning for him a whole month. Sáleh, the brother of Jullanár, and her mother, and the daughters of her uncle, also came, and consoled them for the loss of the King; and they said, O Jullanár, if the King hath died, he hath left this ingenuous youth, and he who hath left such as he is hath not died. This is he who hath not an equal, the crushing lion, and the splendid moon. — Then the lords of the empire, and the grandees, went

in to the King Bedr Bâsim, and said to him, O King, there is no harm in mourning for the King; but mourning becometh not any save women; therefore trouble not thy heart and ours by mourning for thy father; for he hath died and left thee, and he who hath left such as thou art hath not died. They proceeded to address him with soft words, and to console him, and after that they conducted him into the bath; and when he came forth from the bath, he put on a magnificent suit woven of gold, adorned with jewels and jacinths, and he put the royal crown upon his head, seated himself upon the throne of his kingdom, and performed the affairs of the people, deciding equitably between the strong and the weak, and exacting for the poor man his due from the emeer; wherefore the people loved him exceedingly. Thus he continued to do for the space of a whole year; and after every short period, his family of the sea visited him; so his life was pleasant, and his eye was cheerful: and he ceased not to live in this state for a length of time.

THE STORY OF BEDR BÂSIM AND JÔHARAH.

After this it happened that his maternal uncle came in one night to Jullanâr, and saluted her; whereupon she rose to him and embraced him, and seated him by her side, and said to him, O my brother, how art thou, and how are my mother and the daughters of my uncle? He

answered her, O my sister, they are well, in prosperity and great happiness, and nothing is wanting to them but the sight of thy face. Then she offered him some food, and he ate; and, conversation ensuing between them, they mentioned the King Bedr Básim, and his beauty and loveliness, and his stature and justness of form, and his horsemanship and intelligence and polite accomplishments. Now the King Bedr Básim was reclining; and when he heard his mother and his uncle mentioning him and conversing respecting him, he pretended that he was asleep, and listened to their talk. And Sáleh said to his sister Jullanár, The age of thy son is seventeen years, and he hath not married, and we fear that something may happen to him, and he may not have a son. I therefore desire to marry him to one of the Queens of the Sea, that shall be like him in beauty and loveliness. — So Jullanár replied, Mention them to me; for I know them. Accordingly he proceeded to enumerate them to her, one after another, while she said, I approve not of this for my son, nor will I marry him save to her who is like him in beauty and loveliness, and intelligence and religion, and polite accomplishments and kindness of nature, and dominion and rank and descent. And he said to her, I know not one more of the daughters of the Kings of the Sea, and I have enumerated to thee more than a hundred damsels, yet not one of them pleaseth thee: but see, O my sister, whether thy son be asleep or not. She therefore felt him,

and she found that he bore the appearance of sleep: so she said to him, He is asleep: what then hast thou to say, and what is thy desire with regard to his sleeping?

He answered her, O my sister, know that I have remembered a damsel, of the damsels of the Sea, suitable to thy son; but I fear to mention her, lest thy son should be awake, and his heart should be entangled by love of her, and perhaps we may not be able to gain access to her: so he and we and the lords of his empire would be wearied, and trouble would befall us in consequence thereof. The poet hath said,—

Love, at its commencement, is like running saliva; but when it hath gained ascendancy, it is like a wide sea.

—And when his sister heard his words, she replied, Tell me what is the condition of this damsel, and what is her name; for I know the damsels of the Sea, the daughters of Kings and of others; and if I see her to be suitable to him, I will demand her in marriage of her father, though I expend upon her all that my hand possesseth. Acquaint me therefore with her, and fear not aught; for my son is asleep. — He said, I fear that he may be awake; and the poet hath said, —

I loved her when her qualities were described; for sometimes the ear loveth before the eye.

But Jullanár replied, Say, and be brief, and fear not, O my brother. And he said, By Allah, O

my sister, none is suitable to thy son except the Queen Jóharah,¹¹ the daughter of the King Es-Semendel,¹² and she is like him in beauty and loveliness and elegance and perfection, and there existeth not in the sea nor on the land any one more graceful or more sweet in natural endowments than she. For she hath beauty and loveliness, and handsome stature and just form, and red cheek and bright forehead, and hair like jewels,¹³ and large black eye, and heavy hips and a slender waist, and a lovely countenance. When she looketh aside, she putteth to shame the wild cows¹⁴ and the gazelles; and when she walketh with a vacillating gait, the willow-branch is envious; and when she displayeth her countenance, she confoundeth the sun and the moon, and captivateth every beholder: she is sweet-lipped, gentle in disposition. — And when she heard the words of her brother, she replied, Thou hast spoken truth, O my brother. By Allah, I have seen her many times, and she was my companion when we were little children; but now we have no acquaintance with each other, because of the distance between us; and for eighteen years I have not seen her. By Allah, none is suitable to my son except her.

Now when Bedr Básim heard their words and understood what they said from first to last in description of the damsel that Sáleh mentioned, Jóharah the daughter of the King Es-Semendel, he became enamoured of her by the ear; but he pretended to them that he was asleep.

A flame of fire was kindled in his heart on her account, and he was drowned in a sea of which neither shore nor bottom was seen. Then Sáleh looked towards his sister Jullanár, and said to her, By Allah, O my sister, there is not among the Kings of the Sea any one more stupid than her father, nor is there any of greater power than he. Therefore acquaint not thy son with the case of this damsel until we demand her in marriage for him of her father; and if he favour us by assenting to our proposal, we praise God (whose name be exalted!); and if he reject us, and marry her not to thy son, we will remain at ease, and demand in marriage another. — And when Jullanár heard what her brother Sáleh said, she replied, Excellent is the opinion that thou hast formed. Then they were silent; and they passed that night. In the heart of the King Bedr Básim was a flame of fire, kindled by his passion for the Queen Jóharah; but he concealed his case, and said not to his mother nor to his uncle aught respecting her, though he was tortured by love of her as though he were on burning coals. And when they arose in the morning, the King and his uncle entered the bath, and washed: then they came forth, and drank some wine, and the attendants placed before them the food: so the King Bedr Básim and his mother and his uncle ate until they were satisfied, and washed their hands. And after that, Sáleh rose upon his feet, and said to the King Bedr Básim and his mother Jullanár, With your permission, I would go to

my mother; for I have been with you a period of days, and the hearts of my family are troubled respecting me, and they are expecting me. But the King Bedr Básim said to his uncle Sáleh, Remain with us this day. And he complied with his request.

Bedr Básim then said Arise with us, O my uncle, and go forth with us to the garden. So they went to the garden, and proceeded to divert and recreate themselves; and the King Bedr Básim seated himself beneath a shady tree, desiring to rest and sleep; but he remembered what his uncle Sáleh had said, describing the damsel and her beauty and loveliness, and he shed many tears, and recited these two verses:—

Were it said to me, while the flame is burning within me,
and the fire blazing in my heart and bowels,
Wouldst thou rather that thou shouldst behold them, or
a draught of pure water?—I would answer, Them.

Then he lamented and groaned and wept, and recited these two other verses:—

Who will save me from the love of a charming gazelle, with
a face like the sun: nay, more lovely?
My heart was at ease, free from love of her; but now burneth
with passion for the daughter of Es-Semendel.

So when his uncle Sáleh heard what he said, he struck hand upon hand, and said, There is no deity but God: Mohammad is the Apostle of God: and there is no strength nor power but in God, the High, the Great! Then he said to him, Didst thou hear, O my son, what I and thy

mother said respecting the Queen Jóharah, and our mention of her qualities? Bedr Básim answered, Yes, O my uncle, and I became enamoured of her from hearsay, when I heard what ye said. My heart is devoted to her, and I have not patience to remain absent from her. — Sáleh therefore said to him, O King, let us return to thy mother and acquaint her with the case, and I will ask her to permit me to take thee with me and to demand in marriage for thee the Queen Jóharah. Then we will bid her farewell, and I will return with thee; for I fear that, if I took thee and went without her permission, she would be incensed against me; and she would be right, as I should be the cause of your separation, like as I was the cause of her separation from us. The city, too, would be without a King, its people having none to govern them, and to see to their cases: so the state of the empire would become adverse unto thee, and the kingdom would depart from thy hand. — But when Bedr Básim heard the words of his uncle Sáleh, he replied, Know, O my uncle, that if I return to my mother and consult her on this subject she will not allow me to do it; therefore I will not return to her, nor consult her ever. And he wept before his uncle, and said to him, I will go with thee, and I will not inform her, and then I will return. So when Sáleh heard the words of his sister's son, he was perplexed at his case, and said, I beg aid of God (whose name be exalted!) in every circumstance.

Then Sáleh, seeing his sister's son in this state, and knowing that he desired not to return to his mother, but would go with him, took from his finger a seal-ring on which were engraved some of the names of God (whose name he exalted!), and handed it to the King Bedr Básim, saying to him, Put this upon thy finger, and thou wilt be secure from drowning and from other accidents, and from the noxiousness of the beasts of the sea and its great fishes. So the King Bedr Básim took the seal-ring from his uncle Sáleh, and put it upon his finger; after which, they plunged into the sea, and ceased not in their course until they arrived at the palace of Sáleh, when they entered it, and Bedr Básim's grandmother, the mother of his mother, saw him, as she sat, attended by her relations. When they went in to them, they kissed their hands; and as soon as Bedr Básim's grandmother saw him, she rose to him and embraced him, kissed him between the eyes, and said to him, Thine arrival is blessed, O my son! How didst thou leave thy mother Jullanár? — He answered her, Well; in prosperity and health; and she saluteth thee and the daughters of her uncle. Then Sáleh acquainted his mother with that which had occurred between him and his sister Jullanár, and that the King Bedr Básim had become enamoured of the Queen Jóharah, the daughter of the King Es-Semendel, from hearsay. He related to her the story from beginning to end, and said, He hath not come but for the purpose of

demanding her in marriage of her father, and marrying her.

But when the grandmother of the King Bedr Básim heard the words of Sáleh, she was violently incensed against him, and was agitated and grieved, and she said to him, O my son, thou hast erred in mentioning the Quéen Jóharah, the daughter of the King Es-Semendel, before the son of thy sister; for thou knowest that the King Es-Semendel is stupid, overbearing, of little sense, of great power, niggardly of his daughter Jóharah towards those who demand her in marriage; for all the Kings of the Sea have demanded her of him, and he refused, and approved not one of them, but rejected them all, and said to them, Ye are not equal to her in beauty nor in loveliness, nor in other qualities than those. And we fear to demand her in marriage of her father; for he would reject us as he hath rejected others; and we are people of kindness; so we should return broken-hearted. — And when Sáleh heard what his mother said, he replied, O my mother, what is to be done? For the King Bedr Básim became enamoured of this damsel when I mentioned her to my sister Jullanár, and he said, We must demand her in marriage of her father though I should give away all my kingdom. And he hath asserted that if he marry her not he will die of love and desire for her. — Then Sáleh said to his mother, Know that the son of my sister is more beautiful and more lovely than she, and that his father was King of all the Persians, and

he is now their King, and Jóharah is not suitable to any but him. I have resolved that I will take [to her father] some jewels, consisting of jacinths and other gems, and convey a present befitting him, and demand her of him in marriage. If he allege as a pretext to us that he is a King, so also is he a King, the son of a King. And if he allege as a pretext to us her loveliness, he is more lovely than she. Again, if he allege as a pretext to us the extent of dominions, he hath more extensive dominions than she and than her father, and hath more numerous troops and guards; for his kingdom is greater than the kingdom of her father. I must endeavour to accomplish this affair of the son of my sister, though my life be lost thereby, since I was the cause of this event; and as I cast him into the seas of her love, I will strive to effect his marriage to her; and may God (whose name be exalted!) aid me to do that! — So his mother said to him, Do as thou wilt, and beware of speaking rudely to him when thou addressest him; for thou knowest his stupidity and his power, and I fear lest he make a violent attack upon thee, since he knoweth not the dignity of any one. And he replied, I hear and obey.

He then arose, and took with him two leathern bags full of jewels and jacinths, and oblong emeralds, and precious minerals of all kinds of stones, and, having made his young men carry them, he proceeded with them, he and the son of his sister, to the palace of the King Es-Semendel.

He asked permission to go in to him, and permission was given him; and when he entered, he kissed the ground before him, and saluted with the best salutation. And when the King Es-Semendel saw him, he rose to him, treated him with the utmost honour, and ordered him to sit. So he sat, and after he had been seated a while, the King said to him, Thine arrival is blessed. Thou hast made us desolate by thine absence, O Sáleh. What is thy want, that thou hast come unto us? Acquaint me with thy want, that I may perform it for thee. — And upon this he rose, and kissed the ground a second time, and said, O King of the age; my want respecteth God, and the magnanimous King, and the bold lion, the report of whose good qualities the caravans have borne abroad, and whose fame hath been published in the provinces and cities, for liberality and beneficence, and pardon and clemency and obliging conduct. Then he opened the two leathern bags, and took forth from them the jewels and other things, and scattered them before the King Es-Semendel, saying to him, O King of the age, perhaps thou wilt accept my present, and shew favour to me, and comfort my heart by accepting it from me. Upon this, the King Es-Semendel said to him, For what reason hast thou presented to me this present? Tell me thine affair, and acquaint me with thy want; and if I be able to perform it, I will perform it for thee this instant, and not oblige thee to weary thyself; but if I be unable to perform it,

God imposeth not upon a person aught save what he is able to accomplish.¹⁵ — Then Sáleh rose, and kissed the ground three times, and said, O King of the age, verily the thing that I require thou art able to perform, and it is in thy power, and thou art master of it. I impose not upon the King a difficulty, nor am I mad, that I should ask of the King a thing that he is unable to do; for one of the sages hath said, If thou desire that thy request should be complied with, ask that which is possible. Now as to the thing that I have come to demand, the King (may God preserve him!) is able to do it. — So the King said to him, Ask the thing that thou requirest, and explain thine affair, and demand what thou desirest. And he said to him, O King of the age, know that I have come to thee as a marriage-suitor, desiring the unique pearl, and the hidden jewel, the Queen Jóharah, the daughter of our lord; then disappoint not, O King, him who applieth to thee.

But when the King heard his words, he laughed so that he fell backwards, in derision of him, and replied, O Sáleh, I used to think thee a man of sense, and an excellent young man, who attempted not aught but what was right, and uttered not aught but what was just. What hath happened to thy reason, and urged thee to this monstrous thing, and great peril, that thou demandest in marriage the daughters of Kings, the lords of cities and provinces. Art thou of a rank to attain to this high eminence, and hath thy reason

decreased to this extreme degree that thou confrontest me with these words? — So Sáleh said, May God amend the state of the King! I demanded her not in marriage for myself; yet if I demanded her for myself, I am her equal; nay more; for thou knowest that my father was one of the Kings of the Sea, if thou art now our King. But I demanded her not in marriage save for the King Bedr Básim, lord of the provinces of Persia, whose father was the King Sháh-Zemán, and thou knowest his power. If thou assert that thou art a great King, the King Bedr Básim is a greater King: and if thou boastest that thy daughter is lovely, the King Bedr Básim is more lovely than she, and more beautiful in form, and more excellent in rank and descent; and he is the horseman of his age. So if thou assent to that which I have asked of thee, thou wilt, O King of the age, have put the thing in its proper place; and if thou behave arrogantly towards us, thou treatest us not equitably, nor pursuest with us the right way. Thou knowest, O King, that this Queen Jóharah, the daughter of our lord the King, must be married; for the sage saith, The inevitable lot of the damsel is either marriage or the grave; — and if thou design to marry her, the son of my sister is more worthy of her than all the rest of men. — But when the King Es-Semendel heard the words of the King Sáleh, he was violently enraged; his reason almost departed, and his soul almost quitted his body, and he said to him, O dog of men, doth such a one as thyself

address me with these words, and dost thou mention my daughter in the assemblies, and say that the son of thy sister Jullanár is her equal? Who then art thou, and who is thy sister, and who is her son, and who was his father, that thou sayest to me these words, and addressest me with this discourse? Are ye, in comparison with her, aught but dogs? — Then he called out to his young men, and said, O young men, take the head of this young wretch!

So they took the swords and drew them, and sought to slay him; but he turned his back in flight, seeking the gate of the palace; and when he arrived at the gate of the palace, he saw the sons of his uncle, and his relations and tribe and young men, who were more than a thousand horsemen, buried in iron and in coats of mail put one over another, and having in their hands spears and bright swords. On their seeing Sáleh in this state, they said to him, What is the news? He therefore told them his story. And his mother had sent them to his assistance. So when they heard his words, they knew that the King was stupid and of great power, and they alighted from their horses, and drew their swords, and went in to the King Es-Semendel. They saw him sitting upon the throne of his kingdom, heedless of these people, and violently enraged against Sáleh; and they saw his servants and his young men and his guards unprepared; and when he beheld them, with the drawn swords in their hands, he called out to his people, saying, Oh!

wo to you! Take ye the heads of these dogs! — But there had not elapsed more than a little while before the party of the King Es-Semendel were routed, and betook themselves to flight; and Sáleh and his relations had seized the King Es-Semendel, and bound his hands behind him.

Now Jóharah, awaking from sleep, was informed that her father was taken a captive, and that his guards had been slain. So she went forth from the palace, and fled to one of the islands, where she repaired to a lofty tree, and she concealed herself upon it. And when these two parties contended together, some of the young men of the King Es-Semendel fled, and Bedr Básim, seeing them, asked them respecting their case; whereupon they acquainted him with that which had happened. Therefore, on his hearing that the King Es-Semendel had been seized, he turned his back in flight, fearing for himself, and said in his heart, Verily this disturbance originated on my account, and none is the object of search but myself. He turned back in flight, seeking safety, and knew not whither to go. But the destinies fixed from all eternity drove him to that island upon which was Jóharah, the daughter of the King Es-Semendel; and he came to the tree, and threw himself down like one slain, desiring to take rest by his prostrate position, and not knowing that every one who is an object of search resteth not; and none knoweth what is hidden from him in the secrets of destiny. And when he lay down, he turned up his eyes

towards the tree, and his eye met that of Jóharah: so he looked at her, and saw her to be like the moon when it shineth; and he said, Extolled be the perfection of the Creator of this surprising form! and He is the Creator of every thing, and is Almighty! Extolled be the perfection of God, the Great, the Creator, the Maker, the Former! By Allah, if my imagination tell me truth, this must be Jóharah the daughter of the King Es-Semendel. I suppose that when she heard of the conflict happening between the two parties, she fled, and came to this island, and hid herself upon this tree; but if this be not the Queen Jóharah, this is more beautiful than she. — Then he proceeded to meditate upon her case, and said within himself, I will rise and lay hold upon her, and ask her respecting her state; and if this be she, I will demand her in marriage of herself, and this is the thing I seek. So he stood erect upon his feet, and said to Jóharah, O utmost object of desire, who art thou, and who brought thee unto this place? And Jóharah, looking at Bedr Básim, saw him to be like the full moon when it appeareth from behind the black clouds, of elegant stature, comely in his smile. She therefore said to him, O thou endowed with comely qualities, I am the Queen Jóharah, the daughter of the King Es-Semendel, and I have fled to this place because Sáleh and his troops have fought with my father and slain his troops, and made him a captive, together with some of his troops: so I fled, in fear for myself. Then the Queen Jóharah

said to the King Bedr Básiim, And I came not to this place save in flight, fearing slaughter; and I know not what fortune hath done with my father. And when Bedr Básiim heard her words, he wondered extremely at this strange coincidence, and said, No doubt I have attained my desire by the capture of her father. He then looked at her, and said to her, Descend, O my mistress; for I am a victim of thy love, and thine eyes have captivated me. On account of me and thee were this disturbance and these conflicts. Know that I am the King Bedr Básiim, the King of Persia, and that Sáleh is my maternal uncle, and he is the person who came to thy father and demanded thee of him in marriage. I have left my kingdom on thine account, and our meeting now is a wonderful coincidence. Arise then, and descend to me, that I may go with thee to the palace of thy father, and ask my uncle Sáleh to release him, and marry thee lawfully.

But when Jóharah heard the words of Bedr Básiim, she said within herself, On account of this base young wretch hath this event happened, and my father hath been made a captive, and his chamberlains and his attendants have been slain, and I have become separated from my palace, and come forth an exile from my country to this island. If now I employ not some stratagem with him, thereby to defend myself from him, he will gain possession of me, and attain his desire; for he is in love; and the lover, whatever he doth, is not to be blamed for it. — Then she

beguiled him with words, and with soft discourse, and he knew not what artifices she had devised against him; and she said to him, O my master, and light of mine eye, art thou the King Bedr Bâsim, the son of the Queen Jullanâr? So he answered her, Yes, O my mistress. And she said, May God cut off my father, and deprive him of his kingdom, and not comfort his heart, nor restore him from estrangement, if he desire a person more comely than thou, and aught more comely than these charming endowments! By Allah, he is of little sense and judgment! — She then said to him, O King of the age, blame not my father for that which he hath done. If the measure of thy love for me be a span, that of my love for thee is a cubit. I have fallen into the snare of thy love, and become of the number of thy victims. The love that thou hadst is transferred to me, and there remaineth not of it with thee aught save as much as the tenth part of what I feel. — Then she descended from the tree, and drew near to him, and came to him and embraced him, pressing him to her bosom, and began to kiss him. So when the King Bedr Bâsim saw what she did to him, his love for her increased, and his desire for her became violent. He imagined that she was enamoured of him, and he confided in her, and proceeded to embrace her and kiss her. And he said to her, O Queen, by Allah, my uncle Sâleh did not describe to me the quarter of the tenth part of thy loveliness, nor the quarter of a keerât of four and twenty

keeráts.¹⁶ Then Jóharah pressed him to her bosom, and uttered some words not to be understood; after which, she spat in his face, and said to him, Be changed from this human form into the form of a bird, the most beautiful of birds, with white feathers, and red bill and feet. And her words were not ended before the King Bedr Básim became transformed into the shape of a bird, the most beautiful that could be of birds; and he shook, and stood upon his feet, looking at Jóharah. Now she had with her a damsel, one of her female slaves, named Marseeneh,¹⁷ and she looked at her and said, By Allah, were it not that I fear on account of my father's being a captive with his uncle, I had slain him, and may God not recompense him well; for how unfortunate was his coming unto us; all this disturbance having been effected by his means! But, O slave-girl, take him, and convey him to the Thirsty Island, and leave him there that he may die of thirst. — So the slave-girl took him, and conveyed him to the island, and was about to return from him; but she said within herself, By Allah, the person endowed with this beauty and loveliness deserveth not to die of thirst. Then she took him forth from the Thirsty Island, and brought him to an island abounding with trees and fruits and rivers, and, having put him upon it, returned to her mistress, and said to her, I have put him upon the Thirsty Island. — Such was the case of Bedr Básim.

But as to Sáleh, the uncle of the King Bedr

Básim, when he had got possession of the King Es-Semendel, and slain his guards and servants, and the King had become his captive, he sought Jóharah, the King's daughter; but found her not. So he returned to his palace, to the presence of his mother, and said, O my mother, where is the son of my sister, the King Bedr Básim? She answered, O my son, by Allah, I have no knowledge of him, nor know I whither he hath gone; for when he was told that thou hadst fought with the King Es-Semendel, and that conflicts and slaughter had ensued between you, he was terrified, and fled. So when Sáleh heard the words of his mother, he grieved for the son of his sister, and said, O my mother, by Allah, we have acted negligently with respect to the King Bedr Básim, and I fear that he will perish, or that one of the soldiers of the King Es-Semendel may fall upon him, or that the King's daughter, Jóharah, may fall upon him, and shame will betide us from his mother, and good will not betide us from her; for I took him without her permission. Then he sent guards and spies after him, through the sea and in other directions, but they met with no tidings of him; wherefore they returned, and informed the King Sáleh thereof; and his anxiety and grief increased, and his bosom became contracted on account of the King Bedr Básim. — Thus was it with them.

Next, with regard to Bedr Básim's mother, Jullanár of the Sea, when her son had descended into the sea with his uncle Sáleh, she waited

expecting him; but he returned not to her, and tidings of him were long kept from her. So she remained many days expecting him; after which she arose, and descended into the sea, and came to her mother; and when her mother saw her, she rose to her, and kissed her and embraced her, as did also the daughters of her uncle. She then asked her mother respecting the King Bedr Básim, and her mother answered her, O my daughter, he came with his uncle, and his uncle took jacinths and jewels, and went with them, he and Bedr Básim, to the King Es-Semendel, and demanded in marriage his daughter: but the King assented not to his proposal, and he was violent to thy brother in his words. I therefore sent to thy brother about a thousand horsemen, and a conflict ensued between them and the King Es-Semendel; but God aided thy brother against them, and he slew his guards and his troops, and made the King Es-Semendel a captive. So tidings of this event reached thy son, and apparently he feared for himself; wherefore he fled from us without our will, and he returned not to us after that, nor have we heard any tidings of him. — Then Jullanár inquired of her respecting her brother Sáleh, and she informed her, saying, He is sitting upon the throne of the kingdom in the place of the King Es-Semendel, and he hath sent in every direction to search for thy son and the Queen Jóharah. So when Jullanár heard the words of her mother, she mourned for her son violently, and her anger was fierce against

her brother Sáleh, because he had taken her son and descended with him into the sea without her permission. She then said, O my mother, verily I fear for our kingdom; for I came to you and informed not any one of the people of the empire, and I dread, if I remain long away from them, that the kingdom will be alienated from us, and that the dominion will depart from our hands. The right opinion is, that I should return, and govern the empire until God shall order for us the affair of my son; and forget not ye my son, nor neglect his case; for if mischief befall him, I perish inevitably; since I regard not the world save in connection with him, nor delight save in his life. — So her mother replied, With feelings of love and honour will I comply, O my daughter. Inquire not what we suffer by reason of his separation and absence. — Then her mother sent to search for him, and Bedr Básim's mother returned with mourning heart and weeping eye to the empire. The world had become strait to her, her heart was contracted, and her case was grievous.

Now again as to the King Bedr Básim, when the Queen Jóharah had enchanted him, and sent him with her female slave to the Thirsty Island, saying to her, Leave him upon it to die of thirst — the slave-girl put him not save upon a verdant, fruitful island, with trees and rivers. So he betook himself to eating of the fruits, and drinking of the rivers; and he ceased not to remain in this state for a period of days and nights, in

the form of a bird, not knowing whither to go, nor how to fly. And while he was one day upon that island, lo, there came thither a fowler, to catch something wherewith to sustain himself; and he saw the King Bedr Bâsim in the form of a bird, with white feathers and with red bill and feet, captivating the beholder, and astonishing the mind. So the fowler looked at him, and he pleased him, and he said within himself, Verily this bird is beautiful: I have not seen a bird like it in its beauty, nor in its form. Then he cast the net over him, and caught him, and he went with him into the city, saying within himself, I will sell it, and receive its price. And one of the people of the city met him, and said to him, For how much is this bird to be sold, O fowler? The fowler said to him, If thou buy it, what wilt thou do with it? The man answered, I will kill it and eat it. But the fowler said to him, Whose heart would be pleased to kill this bird and eat it? Verily I desire to present it to the King, and he will give me more than the sum that thou wouldst give me as its price, and will not kill it, but will divert himself with beholding it, and observing its beauty and loveliness; for during my whole life, while I have been a fowler, I have not seen the like of it among the prey of the sea nor among the prey of the land. If thou be desirous of it, the utmost that thou wouldst give me as its price would be a piece of silver; and I, by Allah the Great, will not sell it. — Then the fowler went with him to the

palace of the King; and when the King saw him, his beauty and loveliness pleased him, and the redness of his bill and his feet; so he sent to the fowler a eunuch to purchase him of him; and the eunuch came to the fowler, and said to him, Wilt thou sell this bird? He answered, No; it is for the King, as a present from me unto him. The eunuch therefore took him, and went with him to the King, and acquainted him with that which he had said; whereupon the King took the bird, and gave to the fowler ten pieces of gold; and he received them, and kissed the ground, and departed. The eunuch then brought the bird to the King's pavilion, put him in a handsome cage, hung it up, and put with him what he might eat and drink. And when the King came down, he said to the eunuch, Where is the bird? Bring it that I may see it. By Allah, it is beautiful!—So the eunuch brought him, and put him before the King; and he saw that, of the food that was with him, he had not eaten aught; wherefore the King said, By Allah, I know not what it will eat, that I may feed it. Then he gave orders to bring the repast. The tables therefore were brought before him, and the King ate of the repast; and when the bird looked at the flesh-meat and other viands, and the sweet-meats and fruits, he ate of all that was upon the table before the King, and the King was amazed at him, and wondered at his eating, as did also the other persons who were present. And upon this the King said to the eunuchs and memlooks

who were around him, In my life I have never seen a bird eat like this bird.

The King then commanded that his wife should come to divert herself with the sight of him. So the eunuch went to bring her; and when he saw her, he said to her, O my mistress, the King desireth thy presence, in order that thou mayest divert thyself with the sight of this bird that he hath bought; for when we brought the repast, it flew from the cage, and pitched upon the table, and ate of all that was upon it. Arise then, O my mistress; divert thyself with the sight of it; for it is beautiful in appearance, and it is a wonder among the wonders of the age. — Therefore when she heard the words of the eunuch, she came quickly; but as soon as she looked at the bird, and discovered him, she veiled her face, and turned back. So the King rose and followed her, and said to her, Wherefore didst thou cover thy face, when there are not in thy presence any but the female slaves and the eunuchs who serve thee, and thy husband? And she answered, O King, verily this is not a bird; but it is a man like thee. But when he heard the words of his wife, he said to her, Thou utterest falsehood. How much dost thou jest! How can it be aught but a bird? — She replied, By Allah, I jested not with thee, nor did I tell thee any thing but truth. Verily this bird is the King Bedr Básim, the son of the King Sháh-Zemán, lord of the countries of the Persians, and his mother is Jullaná of the Sea. — And how, said he, hath he

become transformed into this shape? She answered him, The Queen Jóharah, the daughter of the King Es-Semendel, hath enchanted him. Then she related to him what had happened to him from first to last, telling him that he had demanded Jóharah in marriage of her father, and that her father consented not thereto, and that his maternal uncle Sáleh had fought with the King Es-Semendel, and that Sáleh had overcome him, and made him a captive. And when the King heard the words of his wife, he wondered extremely. Now this Queen, his wife, was the most skilful in enchantment among the people of her age. The King therefore said to her, By my life, I conjure thee to free him from his enchantment, and not leave him tormented. May God (whose name be exalted!) cut off the hand of Jóharah! How vile is she, and how little is her religion, and how great are her deceit and her artifice! — His wife replied, Say to him, O Bedr Básim, enter this closet. So the King ordered him to enter the closet; and when he heard the King's words, he entered it. Then the wife of the King arose, and, having veiled her face, took in her hand a cup of water, and entered the closet; and she uttered over the water some words not to be understood, and [sprinkling him with it] said to him, By virtue of these great names, and excellent verses [of the Kur-án], and by the power of God (whose name be exalted!), the Creator of the heavens and the earth, and the Reviver of the dead, and the Distributor of

the means of subsistence and the terms of life, quit this form in which thou now art, and return to the form in which God created thee! And her words were not ended when he shook violently, and returned to his original form, whereupon the King beheld him a comely young man, than whom there was not upon the face of the earth one more beautiful.

When the King Bedr Básim beheld this thing, he said, There is no deity but God: Mahammad is the Apostle of God! Extolled be the perfection of the Creator of all creatures, and the Ordainer of their means of subsistence and their terms of life! — Then he kissed the hands of the King, and prayed for long life for him; and the King kissed the head of Bedr Básim, and said to him, O Bedr Básim, relate to me thy story from beginning to end. So he related to him his story, not concealing from him aught; and the King wondered thereat, and said to him, O Bedr Básim, God hath delivered thee from the enchantment; what then doth thy good pleasure demand, and what dost thou desire to do? He answered him, O King of the age, I desire of thy beneficence that thou wouldst prepare for me a ship, and a company of thy servants, and all that I require; for I have been absent a long time, and I fear that the empire may depart from me. Moreover, I imagine not that my mother is alive, on account of my separation. What seems most probable to me is, that she hath died in consequence of her mourning for me; since she knoweth

not what hath happened to me, nor whether I be living or dead. I therefore beg thee, O King, to complete thy beneficence to me by granting that which I have requested of thee. — And when the King considered his beauty and loveliness and his eloquence, he replied and said to him, I hear and obey. He then prepared for him a ship, transported to it what he required, and despatched with him a company of his servants. So he embarked in the ship, after he had bidden farewell to the King, and they proceeded over the sea.

The wind aided them, and they ceased not to proceed for ten days successively; but on the eleventh day, the sea became violently agitated, the ship began to rise and pitch, and the sailors were unable to manage her. They continued in this state, the waves sporting with them, until they drew near to one of the rocks of the sea, and the ship fell upon that rock, and broke in pieces, and all who were in her were drowned, except the King Bedr Bâsim; for he mounted upon one of the planks, after he had been at the point of destruction.¹⁸ The plank ceased not to bear him along the sea, and he knew not whither he was going, nor had he any means of checking the motion of the plank; it carried him with the water and the wind, and continued to do so for a period of three days. But on the fourth day, the plank was cast with him upon the shore of the sea, and he found there a city, white as a very white pigeon, built upon an island by the

shore of the sea, with lofty angles, beautiful in construction, with high walls, and the sea beat against its walls. So when the King Bedr Básiim beheld the island upon which was this city, he rejoiced greatly; and he had been at the point of destruction by reason of hunger and thirst. He therefore landed from the plank, and desired to go up to the city; but there came to him mules and asses and horses, numerous as the grains of sand, and they began to strike him, and to prevent his going up from the sea to the city. So he swam round behind that city, and landed upon the shore, and he found not there any one; wherefore he wondered, and said, To whom doth this city belong, not having a King nor any one in it, and whence are these mules and asses and horses that prevented me from landing? And he proceeded to meditate upon his case as he walked along, not knowing whither to go.

Then, after that, he saw a sheykh, a grocer; and when the King Bedr Básiim saw him, he saluted him; and the sheykh returned the salutation, and, looking at him, saw him to be a comely person: so he said to him, O young man, whence hast thou come, and what brought thee to this city? He therefore related to him his story from beginning to end; and he wondered at it, and said to him, O my son, didst thou not see any one in thy way? He answered him, O my father, I only wonder at this city seeing that it is devoid of people. And the sheykh said to him, O my son, come up into the shop, lest thou

perish. So Bedr Básiim went up, and seated himself in the shop. And the sheykh arose, and brought him some food, saying to him, O my son, come into the inner part of the shop. Extolled be the perfection of Him who hath preserved thee from this she-devil! — The King Bedr Básiim therefore feared violently. He then ate of the food of the sheykh until he was satisfied, and washed his hands, and, looking at the sheykh, said to him, O my master, what is the reason of these words? For thou hast made me to be frightened at this city and its people. — And the sheykh answered him, O my son, know that this city is the City of the Enchanters, and in it is a Queen who is an enchantress, like a she-devil; she is a sorceress, a great enchantress, abounding in artifice, exceedingly treacherous, and the horses and mules and asses that thou sawest, all these are like me and thee of the sons of Adam; but they are strangers; for whoever entereth this city and is a young man like thyself, this infidel enchantress taketh him, and she remaineth with him forty days, and after forty days she enchanteth him, and he becometh a mule or a horse or an ass, of these animals that thou hast seen upon the shore of the sea. Therefore when thou desiredst to land, they feared for thee lest she should enchant thee like them, and they said to thee by signs, Land not, lest the enchantress see thee — in pity for thee; for perhaps she might do unto thee as she did unto them. — And he said to him, She got possession

of this city from her family by enchantment: and her name is the Queen Láb; the meaning of which in Arabic is Esh-Shems¹⁹ (that is, The Sun).

Now when the King Bedr Básiim heard these words from the sheykh, he feared violently, and began to tremble like the reed that is shaken by the wind; and he said to him, I believed not that I had escaped from the calamity in which I was involved by enchantment, and now destiny casteth me into a situation more abominable than that! And he proceeded to reflect upon his case, and upon the events that had happened to him; and when the sheykh looked at him, he saw that his fear was violent; so he said to him, O my son, arise and sit at the threshold of the shop, and look at those creatures and at their dress and their forms,²⁰ and the states in which they are through enchantment; but fear not; for the Queen, and every one in the city, loveth me and regardeth me, and agitateth not my heart, nor wearieth my mind. Therefore when the King Bedr Básiim heard these words of the sheykh, he went forth and sat at the door of the shop, diverting himself; and there passed by him people, and he beheld creatures not to be numbered. And when the people saw him, they advanced to the sheykh, and said to him, O sheykh, is this thy captive, and a prey that thou hast taken during these days? But he answered them, This is the son of my brother. I heard that his father had died; so I sent for him, and caused him to come, that I might quench the fire of my

desire by his company. — They replied, Verily this young man is a comely youth; but we fear for him on account of the Queen Láb, lest she turn upon thee with treachery and take him from thee; for she loveth the comely young men. The sheykh however said to them, Verily the Queen will not thwart me; she regardeth me favourably, and loveth me; and when she knoweth that he is the son of my brother, she will not offer him any injury, nor afflict me with respect to him, nor trouble my heart on his account. — And the King Bedr Básim remained with the sheykh for a period of months, eating and drinking, and the sheykh loved him greatly.

After this, Bedr Básim was sitting at the shop of the sheykh one day as was his custom, and, lo, a thousand eunuchs, with drawn swords in their hands, clad in various kinds of apparel, having upon their waists girdles adorned with jewels, riding upon Arab horses, and equipped with Indian swords; and they came to the shop of the sheykh, and saluted him, and passed on. Then, after them, came a thousand damsels, like moons, clad in various dresses of silk and satin embroidered with gold and adorned with varieties of jewels, and all of them were armed with spears; and in the midst of them was a damsel riding upon an Arab mare, upon which was a saddle of gold set with varieties of jewels and jacinths. They ceased not to proceed until they arrived at the shop of the sheykh, when they saluted him, and passed on. And, lo, the

Queen Láb approached, in a magnificent procession, and she ceased not to approach until she came to the shop of the sheykh; whereupon she saw the King Bedr Básim sitting at the shop, resembling the moon at the full. So when the Queen Láb beheld him, she was confounded at his beauty and loveliness, and amazed, and she became distracted with love of him. She came to the shop, and alighted, and, having seated herself by the King Bedr Básim, she said to the sheykh, Whence obtainedst thou this comely person? He answered, This is the son of my brother; he came to me a short time ago. And she said, Let him be with me to-night, that I may converse with him. The sheykh said to her, Wilt thou take him from me and not enchant him? She answered, Yes. He said, Swear to me. And she swore to him that she would not hurt him nor enchant him. Then she gave orders to bring forward to him a handsome horse, saddled, and bridled with a bridle of gold, and all that was upon him was of gold set with jewels; and she presented to the sheykh a thousand pieces of gold, saying to him, Seek aid for thyself therewith. The Queen Láb then took the King Bedr Básim, and departed with him; and he was like the moon in its fourteenth night. He proceeded with her; and the people, as often as they looked at him, and observed his beauty, were pained for him, and said, By Allah, this young man doth not deserve that this accursed woman should enchant him! And the King Bedr Básim heard

the words of the people; but he was silent, and had committed his case to God, whose name be exalted!

He ceased not to proceed with the Queen Láb and her retinue until they arrived at the gate of the palace; when the emeers and eunuchs and the great men of the empire alighted. She had commanded the chamberlains to order all the great men of the empire to depart: so they kissed the ground and departed. And the Queen, with the eunuchs and the female slaves, entered the palace; and when the King Bedr Básim looked at the palace, he beheld a palace of which he had never seen the like. Its walls were constructed of gold, and in the midst of it was a great pool, abounding with water, in a great garden; and the King Bedr Básim looked at the garden, and saw in it birds warbling with all varieties of tongues and voices, mirth-exciting and plaintive, and those birds were of all forms and colours. The King Bedr Básim beheld great majesty, and he said, Extolled be the perfection of God for his bounty and his clemency! He sustaineth the person who worshippeth other than Himself!¹²¹ — The Queen seated herself at a lattice-window overlooking the garden. She was on a couch of ivory, upon which was magnificent furniture; and the King Bedr Básim sat by her side; and she kissed him, and pressed him to her bosom. Then she ordered the female slaves to bring a table; whereupon there was brought a table of red gold set with large pearls and with jewels, and upon

it were dishes of all kinds of viands. So they ate until they were satisfied, and washed their hands. The female slaves next brought vessels of gold and silver and crystal, and they brought also all kinds of flowers, and plates of dried fruits; after which the Queen gave orders to bring singing-women; and there came ten damsels like moons, with all kinds of musical instruments in their hands. Then the Queen filled a cup, and drank it; and she filled another, and handed it to the King Bedr Básim, who took it and drank it; and they ceased not to do thus, drinking until they were satisfied; when the Queen ordered the female slaves to sing. So they sang all kinds of melodies, and it seemed to the King Bedr Básim as though the palace danced with delight at the sounds. His reason was captivated, and his bosom was dilated, and he forgot his estrangement from his country, and said, Verily this Queen is a comely damsel! I will never henceforth quit her; for her kingdom is larger than mine, and she is preferable to the Queen Jóharah. — He ceased not to drink with her until it was evening, and the lamps and candles were lighted, and the attendants gave vent to the fumes of the sweet-scented substances in the censers; and they gave not over drinking until they were both intoxicated, while the female singers continued singing. And when the Queen Láb was intoxicated, she arose from her place, and slept upon a couch, having commanded the female slaves to depart; and she ordered the King Bedr

Básim to lie down by her side. Then, on the following morning, she entered the bath in the palace, and he did the same; and when they had come forth, she caused him to be clad in the most beautiful apparel, and gave orders to bring the drinking-vessels. Accordingly the female slaves brought them, and they drank; after which the Queen arose, and took the hand of the King Bedr Básim, and they sat upon the throne, and she gave orders to bring the food: so they ate, and washed their hands. The female slaves then brought to them the drinking-vessels, and the fresh fruits and the flowers and the dried fruits; and they ceased not to eat and drink, while the female slaves sang various melodies, till evening.

They continued eating and drinking, and delighting themselves, for a period of forty days; after which she said to him, O Bedr Básim, is this place the more pleasant, or the shop of thine uncle the grocer? He answered her, By Allah, O Queen, this is pleasant; for my uncle is a poor man who selleth beans. And she laughed at his words. Then they slept: but in the morning, the King Bedr Básim awoke from his sleep and found not the Queen Láb by his side: so he said, Whither can she have gone? He became sad on account of her absence, and perplexed respecting his case; and she had been absent from him a long time, and had not returned; wherefore he said within himself, Whither hath she gone? He then put on his clothes, and proceeded to

search for her; but he found her not; and he said within himself, Perhaps she hath gone to the garden. He therefore went to the garden, and he saw in it a running river, by the side of which was a white bird, and on the bank of that river was a tree, whereon were birds of various colours. So he looked at the birds; but they saw him not; and, lo, a black bird alighted by that white bird, and began to feed her with his bill like a pigeon; and after a while, the latter bird became changed into a human form, at which he looked attentively, and, lo, she was the Queen Láb. He therefore knew that the black bird was an enchanted man, and that she loved him, and for that reason transformed herself by enchantment into a bird; in consequence of which, jealousy seized him, and he was incensed against the Queen Láb, on account of the black bird. Then he returned to his place, and laid himself upon his bed; and after a while, she returned to him, and began to kiss him and to jest with him; but he was violently incensed against her, and uttered not to her a single word. So she knew what he felt, and was convinced that he saw her when she became a bird. She however did not manifest to him any thing; but concealed her feelings.

After this, he said to her, O Queen, I desire thee to permit me to go to the shop of my uncle; for I have conceived a desire to visit him, and for forty days I have not seen him. And she replied, Go to him; but be not long absent from me, since I cannot part with thee, nor endure to be

away from thee for one hour. So he said to her, I hear and obey. He then mounted and went to the shop of the sheykh, the grocer, who welcomed him and rose to him and embraced him, and said to him, How art thou with this infidel woman? He therefore answered him, I was well, in prosperity and health; but she was this last night sleeping by my side, and I awoke and saw her not. So I put on my clothes, and went about searching for her, until I came to the garden. — And he informed him of that which he had seen, of the river, and the birds upon the tree. And when the sheykh heard his words, he said to him, Beware of her, and know that the birds that were upon the tree were all young men, strangers, whom she loved, and she transformed them by enchantment into birds; and that black bird that thou sawest was of the number of her memlooks. She used to love him greatly; but he cast his eye upon one of the female slaves; so she transformed him by enchantment into a black bird; and whenever she desireth to visit him, she transformeth herself by enchantment into a bird; for she still loveth him greatly. And when she knew that thou wast acquainted with her case, she meditated evil against thee; and she doth not offer thee a sincere affection. But thou shalt suffer no harm from her so long as I have a care for thee; therefore fear not; for I am a Muslim, and my name is Abd-Allah,²² and there is not in my age any one more skilled in enchantment than I: yet I

make not use of enchantment save when I am constrained to do so. Often do I annul the enchantment of this accursed woman, and deliver people from her; and I care not for her, since she hath no way of injuring me: on the contrary, she feareth me violently, as also doth every one in the city who is an enchanter like her, after this manner: they all fear me, and all of them are of her religion, worshipping fire instead of the Almighty King. But to-morrow come to me again, and acquaint me with that which she shall do to thee; for this night she will exert herself to destroy thee, and I will tell thee what thou shalt do with her that thou mayest save thyself from her artifice.

Then the King Bedr Bâsim bade farewell to the sheykh, and returned to her, and found her sitting expecting him. And when she saw him, she rose to him and seated him, welcoming him; and she brought him food and drink. So they ate till they were satisfied, and washed their hands; after which, she gave orders to bring the wine. It was therefore brought, and they drank until midnight, when she served him with the cups, and she continued to ply him until he was intoxicated, and lost his sense and his reason. And when she saw him in this state, she said to him, By Allah I conjure thee, and by the Object of thy worship, if I ask thee concerning a thing, tell me, wilt thou inform me thereof truly, and reply to my question? So he answered her, being in a state of intoxication, Yes, O my mistress.

And she said to him, O my master, and light of mine eye, when thou awokest from thy sleep and foundest me not, thou searchest for me and camest to me in the garden, and sawest the blackbird. Now I will acquaint thee with the truth of the case of this bird. He was one of my memlooks, and I loved him greatly; but he cast his eye one day upon one of my female slaves; so jealousy came upon me, and I transformed him by enchantment into a blackbird. And as to the slave-girl, I killed her. But now I cannot bear to be absent from him one hour, and whenever I desire to visit him, I transform myself by enchantment into a bird, and go to him. Art thou not on this account incensed against me, although I, by the fire and the light and the shade and the heat, have increased in love for thee, and made thee my worldly portion? — So he said, being intoxicated, Verily what thou hast understood, as to my anger being on that account, is true; and there is no cause for my anger except that. And she embraced him and kissed him, and made a show of love to him; after which she slept, and he slept by her side. And when it was midnight, she rose from the bed; and the King Bedr Básim was awake; but he pretended that he was asleep, and kept stealing looks, and observing what she did; and he found that she had taken forth, from a red bag, something red, which she planted in the midst of the palace; and, lo, it became a stream running like a large river. She then took a handful of barley, scat-





ered it upon the dust, and watered it with this water; whereupon it became eared corn: and he took it and ground it into fine flour, after which she put it in a place, and returned and slept by Bedr Bâsim until the morning.

So when the morning came, the King Bedr Bâsim arose, and, having washed his face, asked permission of the Queen to go to the sheykh; and she gave him permission. He therefore repaired to the sheykh, and acquainted him with what which she had done, and what he had beheld; and when the sheykh heard his words, he laughed, and said, By Allah, this infidel enchantress hath formed a mischievous scheme against thee; but never care thou for her. He then produced to him as much as a pound of saweek,²³ and said to him, Take this with thee, and know that when she seeth it she will say to thee, What is this, and what wilt thou do with it? Answer her, A superfluity of good things is good:—and do thou eat of it. And when she produceth her saweek, and saith to thee, Eat of this saweek—pretend to her that thou eatest of it, but eat of this, and beware of eating aught of her saweek, even one grain; for if thou eat of it even one grain, her enchantment will have power over thee, and she will enchant thee, saying to thee, Quit this human form. So thou wilt quit thy form, and assume whatsoever form she desireth. But if thou eat not of it, her enchantment will be frustrated, and no harm will result to thee from it; wherefore she will become

in a state of the utmost abashment, and will say to thee, I am only jesting with thee. And she will make profession of love and affection to thee but all that will be hypocrisy and artifice in her. Do thou, however, make a show of love to her and say to her, O my mistress, and light of mine eye, eat of this saweek, and see how delicious it is. And when she hath eaten of it, if only one grain, take some water in thy hand, and throw it in her face, and say to her, Quit this human form — and tell her to assume whatsoever form thou desirest. Thereupon, leave her, and come to me, that I may contrive for thee a mode of proceeding.

Bedr Básim then bade him farewell, and pursued his way until he went up into the palace and entered into her presence; and when she saw him, she said to him, A friendly and free and an ample welcome! She rose to him and kissed him, and said to him, Thou hast wearied me by thy delay, O my master. He replied, I was with my uncle. And he saw with her some saweek, and said to her, And my uncle hath given me to eat of this saweek, and we have saweek better than it. Then she put his saweek into a dish, and hers into another, and said to him, Eat of this, for it is nicer than thy saweek. So he pretended to her that he ate of it; and when she believed that he had eaten of it, she took in her hand some water, and sprinkled him with it, and said to him, Quit this form, O young wretch, O villain, and assume the form of a one-eyed

mule of hideous appearance! But he changed not. So when she saw him in his proper state, unchanged, she rose to him, and kissed him between the eyes, and said to him, O my beloved, I was only jesting with thee; therefore be not changed in mind towards me on that account. And he replied, By Allah, O my mistress, I am not at all changed towards thee; but I am convinced that thou lovest me: eat then of this my saweek. She therefore took a morsel of it, and ate it; and when it had settled in her stomach, she was agitated; and the King Bedr Bâsim, having taken some water in his hand, sprinkled her with it upon her face, saying to her, Quit this human form, and assume the form of a dapple mule. And she saw not herself save in that form; whereupon her tears began to run down upon her cheeks, and she rubbed her cheeks upon his feet. He then betook himself to bridle her; but she allowed not the bridle to be put. He therefore left her, and repaired to the sheykh, and acquainted him with what had happened; upon which the sheykh rose and produced to him a bridle, and said to him, Take this bridle, and bridle her with it. So he took it and went to her; and when she saw him, she advanced to him, and he put the bit in her mouth, and having mounted her, went forth from the palace, and repaired to the sheykh 'Abd-Allah, who, on seeing her, rose to her. and said to her, May God (whose name be exalted!) abase thee by affliction, O accursed woman! Then the sheykh

said to Bedr Básiim, O my son, thou hast no longer an abode in this city; so mount her, and proceed with her to whatsoever place thou wilt, and beware of giving up the bridle to any one. The King Bedr Básiim therefore thanked him, and bade him farewell, and departed.

He ceased not in his journey for three days; after which he came in sight of a city, and there met him a sheykh, of comely hoariness, who said to him, O my son, whence art thou come? He answered, From the city of this enchantress. The sheykh then said to him, Thou art my guest this night. And he consented, and proceeded with him along the way. And, lo, there was an old woman, who, when she saw the mule, wept, and said, There is no deity but God! Verily this mule resembleth the mule of my son, which hath died, and my heart is troubled for her. I conjure thee by Allah, then, O my master, that thou sell her to me.—He replied, By Allah, O my mother, I cannot sell her. But she rejoined, I conjure thee by Allah, that thou reject not my petition; for my son, if I buy not for him this mule, will inevitably die. Then she urged her request in many words; whereupon he said, I will not sell her but for a thousand pieces of gold. And Bedr Básiim said within himself, How can this old woman procure a thousand pieces of gold? But upon this she took forth from her girdle a thousand pieces of gold. So when the King Bedr Básiim saw this, he said to her, O my mother, I am only jesting with thee, and I can not sell her. The



sheykh, however, looked at him and said to him, O my son, no one may utter a falsehood in this city; for every one who uttereth a falsehood in this city they slay. The King Bedr Básim therefore alighted from the mule, and delivered her to the old woman; and she drew forth the bit from her mouth, and, having taken some water in her hand, sprinkled her with it, and said, O my daughter, quit this form, and return to the form in which thou wast! ²⁴ And she was transformed immediately, and returned to her first shape; and each of the two women approached the other, and they embraced each other.

So the King Bedr Básim knew that this old woman was the mother of the Queen, and that the stratagem had been accomplished against him, and he desired to flee. But, lo, the old woman uttered a loud whistle; whereupon there presented himself before her an 'Efreet like a great mountain; and the King Bedr Básim feared, and stood still. The old woman mounted upon his back, took her daughter behind her, and the King Bedr Básim before her, and the 'Efreet flew away with them, and there elapsed but a short time before they arrived at the palace of the Queen Láb; after which, when she had seated herself upon the throne of her kingdom, she looked at the King Bedr Básim, and said to him, O young wretch, I have arrived at this place, and attained what I desired, and I will shew thee what I will do with thee and with this sheykh, the grocer. How many benefits have I con-

ferred upon him, and he doth evil unto me! And thou hadst not attained thy desire but by his means.— Then she took some water, and sprinkled him with it, saying to him, Quit this form in which thou now art, and assume the form of a bird of hideous appearance, the most hideous of birds! And he was transformed immediately, and became a bird of hideous appearance; upon which she put him into a cage, and withheld from him food and drink.

But a slave-girl looked at him, and had compassion on him, and she fed him, and gave him to drink, without the knowledge of the Queen. Then the slave-girl found her mistress inadvertent one day, and she went forth and repaired to the sheykh, the grocer, and acquainted him with the case, saying to him, The Queen Láb is resolved upon the destruction of the son of thy brother. So the sheykh thanked her, and said to her, I must surely take the city from her, and make thee Queen in her stead. He then uttered a loud whistle, and there came forth to him an 'Efreet who had four wings, and he said to him, Take this slave-girl, and convey her to the city of Jullanár of the Sea, and to her mother Farásheh;²⁵ for they two are the most skilful in enchantment of all existing upon the face of the earth. And he said to the slave-girl, When thou hast arrived there, inform them that the King Bedr Básiim is a captive in the hands of the Queen Láb. The 'Efreet therefore took her up, and flew away with her, and but a short

time had elapsed when he alighted with her upon the palace of the Queen Jullanár of the Sea. So the slave-girl descended from the roof of the palace, and, going in to the Queen Jullanár, kissed the ground, and acquainted her with the events that had happened to her son from first to last; upon which, Jullanár rose to her, and treated her with honour, and thanked her. The drums were beaten in the city to announce the good tidings, and she informed her people, and the great men of her empire, that the King Bedr Bâsim had been found.

After this Jullanár of the Sea, and her mother Farásheh, and her brother Sáleh, summoned all the tribes of the Jánn, and the troops of the sea; for the Kings of the Jánn had obeyed them after the captivity of the King Es-Semendel. Then they flew through the air, and alighted upon the city of the enchantress, and they plundered the palace, and slew all who were in it. They also plundered the city, and slew all the infidels who were in it in the twinkling of an eye. And Jullanár said to the slave-girl, Where is my son? The slave-girl therefore took the cage, and brought it before her, and, pointing to the bird that was within it, said, This is thy son. So the Queen Jullanár took him forth from the cage, and she took in her hand some water, with which she sprinkled him, saying to him, Quit this form, and assume the form in which thou wast! And her words were not ended when he shook, and became a man as he was before; and when his

mother beheld him in his original form, she rose to him and embraced him, and he wept violently, as did also his maternal uncle Sáleh, and his grandmother Farásheh, and the daughters of his uncle; and they began to kiss his hands and his feet. Then Jullanár sent for the sheykh 'Abd-Allah, and thanked him for his kind conduct to her son; and she married him (the sheykh) to the slave-girl whom he had sent to her with the news of her son. So he took her as his wife; and Jullanár made him King of that city. And she summoned those Muslims who remained of the inhabitants of the city, and made them vow allegiance to the sheykh 'Abd-Allah, covenanting with them, and making them swear, that they would obey and serve him; and they said, We hear and obey. ²⁸

They then bade farewell to the sheykh 'Abd-Allah, and departed to their city; and when they entered their palace, the people of their city met them with the drums to celebrate the good news, and with rejoicing. They decorated the city for three days, on account of their exceeding joy at the arrival of their King Bedr Básim, rejoicing greatly at his return. And after that, the King Bedr Básim said to his mother, O my mother, it remaineth only that I marry, and that we all be united. So she replied, O my son, excellent is the idea that thou hast formed; but wait until we inquire for a person suitable to thee among the daughters of the Kings. And his grandmother Farásheh, and the daughters

of his uncle, and his maternal uncle, said, We, O Bedr Básim, will all immediately assist thee to attain what thou desirest. Then each of those females arose, and went to search through the countries, and Jullanár of the Sea also sent her female slaves upon the necks of the 'Efreet, saying to them, Leave not a city, nor one of the palaces of the Kings, without attentively viewing all who are in it of the beautiful damsels. But when the King Bedr Básim saw the pains that they were taking in this affair, he said to his mother Jullanár, O my mother, leave this affair, for none will content me save Jóharah the daughter of the King Es-Semendel, since she is a jewel as her name importeth. So his mother replied, I know thy desire. She then sent immediately persons to bring to her the King Es-Semendel, and forthwith they brought him before her; whereupon she sent to Bedr Básim, and when he came, she acquainted him with the arrival of the King Es-Semendel. He therefore went in to him; and as soon as the King Es-Semendel saw him approaching he rose to him and saluted him and welcomed him. Then the King Bedr Básim demanded of him in marriage his daughter Jóharah; and he replied, She is at thy service, and she is thy slave-girl, and at thy disposal. And the King Es-Semendel sent some of his companions to his country, commanding them to bring his daughter Jóharah, and to inform her that her father was with the King Bedr Básim, the son of Jullanár of the Sea. So they flew

through the air, and were absent a while; after which they came back accompanied by the Queen Jóharah; who, when she beheld her father, advanced to him and embraced him. And he looked at her and said, O my daughter, Know that I have married thee to this magnanimous King, and bold lion, the King Bedr Básim, the son of the Queen Jullanár, and that he is the handsomest of the people of his age, and the most lovely of them, and the most exalted of them in dignity, and the most noble of them in rank: he is not suitable to any but thee, nor art thou suitable to any but him. And she replied, O my father, I cannot oppose thy wish: therefore do what thou wilt; for anxiety and distress have ceased, and I am unto him of the number of servants.

So thereupon they summoned the Kádees and the witnesses, and they performed the ceremony of the contract of the marriage of the King Bedr Básim, the son of the Queen Jullanár of the Sea, to the Queen Jóharah. The people of the city decorated it, sent forth the announcers of the glad tidings, and released all who were in the prisons; and the King clothed the widows and the orphans, and conferred robes of honour upon the lords of the empire and the emeers and other great men. Then they celebrated a grand festivity, made banquets, and continued the festivities evening and morning for a period of ten days; and they displayed her to the King Bedr Básim in nine different dresses. After this, the King Bedr Básim conferred a dress of honour upon

the King Es-Semendel, and restored him to his country and his family and his relations; and they ceased not to pass the most delightful life, and the most agreeable days, eating and drinking, and enjoying themselves, until they were visited by the terminator of delights and the separator of companions.

This is the end of their story. — The mercy of God be on them all!

NOTES TO CHAPTER TWENTY-THIRD

NOTE 1. Here, as in other instances, I have substituted 'Sháh-Zemán' for "Shahramán."

NOTE 2. "Rudeynee" is a relative adjective from "Rudeyneh," the name of a woman of Khatt Hejer,¹ who, as well as her husband Semher, practised, and excelled in, the art of straightening spear-shafts. Hence the terms "Rudeynee" and "Semheree" are often applied to a straight spear.

NOTE 3. I suppose the city here mentioned to be imaginary; and perhaps the sea may be imaginary also. The latter, however, may be the Caspian. [The "*White Country*" is mentioned in the Story of Táj-el-Mulook and the Lady Dunyà. See Note 1 to that chapter.—ED.]

NOTE 4. "Jullanár" (vulgarly pronounced "Julnár") is from the Persian "gulnár," and signifies "Pomegranate-flower." In my original, by the erroneous addition of a point, the last letter is converted into z.

NOTE 5. "Sáleh" signifies "good," "just," "virtuous," &c.

NOTE 6. These people of the sea appear to me to be an inferior class of the Jinn termed "El-Ghowwásah," that is, the Divers, or Plungers, in the seas. They fly through the air; and fire, the element of which the Jinn were created, is said to have issued from the mouth of Jullanár's relations.² Her people are often spoken of as men; but it does not appear that the author mean, them to be considered

¹ See Note 2 to Chapter vi.

² See Note 21 to the Introduction, and Note 28 to Chapter x, ED.

as human beings in the literal sense of the term. Jullanár's son, however, evidently partook more of his father's than of his mother's nature. [Jullanár is anxious that her family should know that she was "bought with money;" that fact constituting her a legal concubine.—ED.]

NOTE 7. See Note 12 to Chapter xx.

NOTE 8. These cressets are described in Note 2 to Chapter xiii.

NOTE 9. "Bedr Básim" signifies "Smiling Full Moon."

NOTE 10. See Note 4 to Chapter xiii.

NOTE 11. "Jóharah" signifies "a Jewel."

NOTE 12. "Semendel" is a name of the salamander, and also of a bird of India and China, of which it is said, as of the salamander, that it is not burned by fire.

NOTE 13. This comparison has been made before, with respect to the hair of Sáleh. On this second occurrence of the expression, my sheykh has stated, in the margin, his disapprobation of it.

NOTE 14. Four different kinds of antelopes are thus called. The distinctive name, in Arabic, of the kind here mentioned is "maháh."

NOTE 15. These words, "God imposeth not," &c., are from the Kur-án, ch. ii. v. 286.

NOTE 16. The "keerát," or carat (Gr. *κεράτιον*), is the weight of a bean, equal to four kamhahs (or wheat-grains), or very nearly three English grains. It is the twenty-fourth part of a mithkál, and hence is a term used to signify the twenty-fourth part of any thing. Thus the Arabs say of a person in whom they see no fault, "He is a perfect man of four and twenty keeráts;" as we say of gold, that it is so many carats fine,

NOTE 17. "Marseeneh" signifies "a myrtle."

NOTE 18. It appears that the ring which before preserved him from drowning he lost when he was transformed into a bird.

NOTE 19. In the original, the name "Láb" is interpreted as meaning in Arabic "Takweem esh-Shems;" but "Láb," which is a Persian word, signifies in Arabic simply "esh-Shems;" in English, "the Sun;" "Takweem esh-Shems," as a proper name, appears to me to be nonsense. The meaning of "takweem" is "rectification," "correction," &c.; "evaluation;" "an almanac;" "an astrological calculation," &c.

NOTE 20. The word here rendered "forms" also signifies "colours," and "species," or "kinds."

NOTE 21. The Queen Láb was an infidel, a worshipper of fire, as the tale afterwards shews.

NOTE 22. "'Abd-Allah" signifies "the Servant of God."

NOTE 23. "Saweeke" is the meal of parched barley. It is made into a kind of gruel, or thick ptisan, but not too thick to be *drunk*.

NOTE 24. Mr. Keightley mentions³ a tale in the Pleasant Nights of Straparola, and also a popular story in Germany, having some resemblance to this incident, and likewise points of resemblance to the story of the Second Royal Mendicant. With respect to the incident in the story of Bedr Básim, he observes, "There is nothing said about the bridle in the account of the sale; but I am sure that, in the original tale, Bedr's misfortune must have been owing to his having parted with it. In Chaucer's Squier's Tale, the bridle would also appear to have been of some importance." He likewise observes, that "Queen Labe, with her lovers turned into various animals, reminds one

³ "Tales and Popular Fictions," pp. 122-124.

strongly of the Homeric Circe;" and adds, that he thinks it "not at all impossible that the Grecian fable may have penetrated into Persia." He had before remarked⁴ upon the great differences between this tale and that of the Magic Horse; shewing the superior claims of the latter to be regarded as a Persian composition; but stating his opinion that the former "is possibly an ancient Persian tale also, though the Arabian narrator may have taken greater liberties with it."

NOTE 25. "Farásheh" signifies "a moth," and "a butterfly," and, according to my sheykh, "a locust."

NOTE 26. In the old version, it is said that "all the lovers of the magic queen resumed their pristine forms as soon as she ceased to live;" and that "they were all sons of kings, princes, or persons of high rank."

⁴ In page 72.

CHAPTER XXIV

COMMENCING WITH PART OF THE SEVEN HUNDRED
AND FIFTY-SIXTH NIGHT, AND ENDING WITH
PART OF THE SEVEN HUNDRED AND SEVENTY-
EIGHTH

THE STORY OF SEYF-EL-MULOOK AND BEDEEA-EL-JEMÁL

THERE was, in olden times, and in an ancient age and period, in Egypt, a King named 'Ásim the son of Safwán.² He was a liberal, munificent King, reverend and dignified: he possessed many countries, and castles and fortresses, and troops and soldiers, and he had a Wezeer named Fáris the son of Sáleh;³ and they all worshipped the sun and fire instead of the Almighty King, the Glorious, the Mighty in dominion. Now this King became a very old man: old age, and sickness and decrepitude, had rendered him infirm; for he had lived a hundred and eighty years; and he had not a male child nor a female; on account of which he was in a state of anxiety and grief night and day. And it happened that he was sitting one day upon the throne of his kingdom, with the emeers and wezeers and the chief officers and the lords of the empire serving him according to their custom and according to their ranks;

and whosoever of the emeers came in to him having with him a son, or two sons, the King envied him, and he said within himself, Every one is happy and rejoicing in his children; but I have not a son, and to-morrow I shall die, and leave my kingdom and my throne and my lands and my treasures and my riches, and the strangers will take them, and no one will ever remember me: there will not remain any memory of me in the world. Then the King 'Ásim became drowned in the sea of solicitude; and in consequence of the rapid succession of griefs and solitudes in his heart, he wept, and descended from his throne, and sat upon the floor, weeping and humbling himself. So when the Wezeer and the assembly of the great men of the empire who were present saw him do thus with himself, they called out to the people and said to them, Go ye to your abodes and rest until the King recover from the state in which he is.

They therefore departed, and there remained not any except the King and the Wezeer; and when the King recovered, the Wezeer kissed the ground before him and said to him, O King of the age, what is the cause of this weeping? Inform me who of the Kings, and the lords of the castles, or of the emeers and the lords of the empire, hath become thine enemy, and inform me who opposeth thee, O King, that we may all attack him, and take his soul from between his sides. — But the King spoke not, nor raised his head. Then the Wezeer kissed the ground

before him a second time, and said to him, O King of the age, I am like thy son and thy slave; nay, I have reared thee; and I know not the cause of thy grief and thine anxiety and thy distress and the state in which thou art. Who then beside me can know, and stand in my stead before thee? Acquaint me therefore with the cause of this weeping and mourning. — Yet he spoke not, nor opened his mouth, nor raised his head; but ceased not to weep, and he cried out with a loud voice, and wailed exceedingly, and cried, Ah! — while the Wezeer regarded him patiently. And after that, the Wezeer said to him, If thou tell me not the cause of this, I will kill myself before thee immediately while thou lookest on, rather than see thee in anxiety. So the King 'Āsim thereupon raised his head, and wiped away his tears, and said, O faithful Wezeer, leave me in my anxiety and my grief; for the sorrows in my heart are sufficient for me. But the Wezeer replied, Tell me, O King, what is the cause of this weeping: perhaps God may give thee relief by my means. And the King said to him, O Wezeer, my weeping is not on account of wealth nor on account of horses nor on account of any thing but this, that I have become an old man, and my age is about a hundred and eighty years, and I have not been blest with a male child nor a female; so when I die, they will bury me; then will every trace of me be obliterated, and my name will become extinct, and strangers will take my throne and my kingdom, and no

one will ever remember me. To this the Wezeer replied, O King of the age, I am older than thou by a hundred years, and have never been blest with a child, and I cease not to suffer anxiety and grief night and day; and what shall we do, I and thou? But I have heard of the fame of Suleymán the son of Dáood (on both of whom be peace!), and that he hath a mighty Lord, able to accomplish every thing. It is meet therefore that I repair unto him with a present, and have recourse to him, that he may petition his Lord: perhaps He may bless each of us with a child. — The Wezeer then prepared for the journey, took a magnificent present, and repaired with it to Suleymán the son of Dáood, on both of whom be peace! — Such was the case of the Wezeer.

Now as to Suleymán the son of Dáood (on both of whom be peace!), God (whose perfection be extolled, and whose name be exalted!) spoke in revelation unto him, and said, O Suleymán, verily the King of Egypt hath sent to thee his chief Wezeer, with presents and rarities, which are such and such things. Send thou therefore unto him thy Wezeer Āsaf the son of Barkhiyà to meet him with honour and with provisions at the halting-places; and when he presenteth himself before thee, say to him, Verily the King hath sent thee to demand such and such things, and thine affair is so and so. Then propose to him the faith. — So upon this Suleymán ordered his Wezeer Āsaf to take with him a company of

his dependents, to meet them with honour and with sumptuous provisions at the halting-places. Accordingly, Ásaf went forth, after he had prepared all things necessary, to meet them, and he proceeded until he came to Fáris, the Wezeer of the King of Egypt. He met him and saluted him, and treated him and those who accompanied him with exceeding honour, and proceeded to present to them the provisions and the provender at the halting-places; and he said to him, A friendly and free and an ample welcome to the coming guests! Rejoice ye at the information of the accomplishment of your affair, and let your hearts be glad and your eyes be cheerful and your bosoms be dilated! — So the Wezeer said within himself, Who acquainted them with this? Then he said to Ásaf the son of Barkhiyà, And who informed you of us and of our desires, O my lord? Ásaf answered him, Verily Suleymán the son of Dáood (on both of whom be peace!), he it was who informed us of this. — And who, said the Wezeer Fáris, informed our lord Suleymán? He answered him, The Lord of the heavens and the earth, and the God of all creatures, informed him. And the Wezeer Fáris replied, This is none other than a mighty God! So Ásaf the son of Barkhiyà said to him, And do ye not worship Him? Fáris the Wezeer of the King of Egypt answered, We worship the sun, and prostrate ourselves to it. Ásaf therefore replied, O Wezeer Fáris, verily the sun is a star, of the number of the stars created by God (whose perfection

be extolled, and whose name be exalted!), and far be it from being a Lord! for the sun appeareth at times, and is absent at times, and our Lord is always present, never absent, and He is able to effect every thing.

They then journeyed on a little until they came near to the seat of government⁴ of Suleymán the son of Dáood (on both of whom be peace!), when Suleymán ordered his troops of mankind and of the Jinn and other creatures to range themselves in their way in ranks. So the wild creatures of the sea, and the elephants and the leopards and the lynxes, all stationed themselves, and ranged themselves in the way in two ranks. The species of each kind collected themselves into separate bodies, and in like manner did the Jánn; each of which appeared to the eyes unhidden, in a terrible form; and they were of various descriptions. They all stood in two ranks; and the birds spread their wings over the other creatures to shade them, warbling one to another with all tongues and with all notes. Therefore when the people of Egypt came to them, they dreaded them, and dared not to proceed: but Ásaf said to them, Enter amid them and pass on, and fear them not; for they are the subjects of Suleymán the son of Dáood, and none of them will hurt you. Then Ásaf entered among them, and all the people entered behind him, the party of the Wezeer of the King of Egypt being among them; but they were in fear. They ceased not to proceed until they arrived at the

city, when they lodged them in the mansion of entertainment, treated them with the utmost honour, and brought to them sumptuous banquets during a period of three days.

After this, they brought them before Suleymán, the Prophet of God (peace be on him!); and when they went in to him, they desired to kiss the ground before him; but he prevented their doing so, and said, It is not meet that a man prostrate himself upon the ground⁵ save unto God (to whom be ascribed might and glory!), the Creator of the earth and the heavens and all other things; and whoever among you desireth to stand let him stand; but none of you shall stand in attendance upon me. They therefore complied, and the Wezeer Fáris sat, and some of his servants; but some of the inferiors stood waiting upon him; and when they had sat a while, the servants spread for them the tables, and the people all ate of the repast until they were satisfied.⁶ Then Suleymán commanded the Wezeer of Egypt to mention his affair, that it might be accomplished, and said to him, Speak, and conceal not aught of that on account of which thou hast come; for thou hast not come save for the accomplishment of an affair, and I will inform thee thereof. It is thus and thus: the King of Egypt who sent thee is named 'Ásim, and he hath become a very old man, decrepit, infirm; and God (whose name be exalted!) hath not blessed him with a male child nor a female. He hath therefore been in a state of grief and

anxiety and solicitude night and day, until it happened to him that he was sitting upon the throne of his kingdom one day, and the emeers and wezeers, and the great men of his empire, came in to him, and he saw some of them having two sons each, and some having one son, and some having three sons, and they came in accompanied by their sons, and stood in attendance upon him. So he meditated in himself, and said, by reason of the excess of his sorrow, Who will take my kingdom after my death? And will any but a stranger take it? Thus I shall be as though I had never been.—He became drowned in the sea of solicitude on account of this, and ceased not to remain in solicitude and sorrow until his eyes overflowed with tears, and he covered his face with the handkerchief, and wept violently. Then he rose from his throne and sat upon the floor, weeping and lamenting, and none knew what was in his heart except God (whose name be exalted!), while he thus sat upon the floor.—And when the Prophet of God, Suleymán the son of Dáood (on both of whom be peace!), had informed the Wezeer Fáris of the sorrow and weeping of the King, and what had happened between him and his Wezeer from first to last, he said after that to the Wezeer Fáris, Is this which I have told thee, O Wezeer, true? So the Wezeer Fáris answered, O Prophet of God, verily that which thou hast said is true and correct; but, O Prophet of God, when I was conversing with the King respecting this

matter, there was not with us any one, and not one of the people knew our case. Who then informed thee of all these things?—He replied, My Lord, who knoweth the furtive glance and what the bosoms conceal, informed me. So thereupon the Wezeer Fáris said, O Prophet of God, this is none other than an excellent, mighty Lord, able to accomplish every thing. And the Wezeer Fáris embraced El-Islám, he and they who were with him.'

The Prophet of God, Suleymán, then said to the Wezeer, Verily thou hast with thee such and such rarities and presents. The Wezeer replied, Yes. And Suleymán said to him, I accept from thee all of them; but I give them unto thee: and rest thou, and those who are with thee, in the place where ye took up your quarters, that the fatigue of the journey may quit you, and to-morrow, if it be the will of God (whose name be exalted!), thine affair shall be accomplished in the most complete manner, by the will of God, the Lord of the earth and the heaven, and the Creator of all creatures. Then the Wezeer Fáris went to his place; and he repaired to the Lord Suleymán on the following day; whereupon the Prophet of God, Suleymán, said to him, When thou hast come unto the King 'Ásim the son of Safwán, and hast an interview with him, do ye both ascend such a tree, and sit silent; and when it is the period between the two prayers,^s and the mid-day heat hath become assuaged, descend ye to the foot of the tree, and look ye there: ye

will find two large serpents coming forth; the head of one being like the head of the ape, and the head of the other like the head of an 'Efreet. When ye see them, smite ye them with arrows, and kill them; then [cut off and] throw away, from the head-part of each of them, as much as one span's length, and of the tail-part of each of them likewise: so their flesh will remain, and do ye cook it, and cook it well, and feed your two wives with it, and ye will obtain by them, by the permission of God (whose name be exalted!), male children. — Then Suleymán (on whom be peace!) caused to be brought a seal-ring and a sword, and a wrapper containing a tunic^o ornamented with jewels, and he said, O Wezeer Fáris, when the two sons of you twain shall have grown up, and attained to manhood, give ye to each one of them one of these things. And after this, he said to the Wezeer, In the name of God! May God (whose name be exalted!) accomplish thine affair! And now there remaineth not aught for thee to do but that thou set forth on thy journey, relying upon the blessing of God (whose name be exalted!); for the King is night and day expecting thine arrival, and his eye is constantly gazing upon the way. — So upon this the Wezeer Fáris advanced to the Prophet of God, Suleymán the son of Dáood (on both of whom be peace!), and bade him farewell, and went forth from him, after he had kissed his hands.

He journeyed on during the rest of that day, full of joy on account of the accomplishment

of his affair, and he prosecuted his journey with diligence night and day, and ceased not to travel on until he came near to Egypt, when he sent one of his servants to acquaint the King 'Ásim therewith. So when the King 'Ásim heard of his arrival and of the accomplishment of his affair, he rejoiced exceedingly, he and his chief officers, and the lords of his kingdom and all his troops, and especially at the safety of the Wezeer Fáris. And when the King and the Wezeer met each other, the Wezeer alighted, and kissed the ground before him, and gave the King the glad tidings of the accomplishment of his affair in the most complete manner; after which he proposed to him the true faith and El-Islám; whereupon the King 'Ásim embraced El-Islám, with all his subjects,¹⁰ and said to the Wezeer Fáris, Go to thy house and rest thyself this night, and rest thyself also for a week, and enter the bath: after that come to me, that I may inform thee of a thing respecting which we must deliberate. So the Wezeer kissed the ground and departed, he and his dependents and his young men and his servants, to his house, and he rested eight days: after which he repaired to the King, and related to him all that had occurred between him and Suleymán the son of Dáood, on both of whom be peace! He then said to the King, Arise thou alone, and come with me. He therefore arose with the Wezeer, and they took two bows and two arrows, ascended the tree, and sat silent until the period of mid-day

had passed, and ceased not to remain so until near the time of afternoon-prayers, when they descended, and looked, and saw two large serpents come forth from the foot of the tree. The King looked at them, and liked them; for they excited his admiration when he saw them with collars of gold; and he said, O Wezeer, verily these two serpents are adorned with collars of gold! By Allah, this is a wonderful thing! Let us take them and put them into a cage, and divert ourselves with the sight of them. — But the Wezeer replied, These hath God created for their use: so smite thou one with an arrow, and I will smite one with an arrow. Accordingly they both shot at them with the arrows, and slew them; and they cut off from the head-part of each of them a span, and from the tail-part of each a span, and threw away these pieces. They then went with the rest to the King's palace, demanded the cook, and gave him that meat, saying to him, Cook this meat nicely, with onion-sauce¹¹ and spices, and ladle it out into two saucers, and bring them hither at such a time and at such an hour, and delay not. So the cook took the meat, and went with it to the kitchen, and he cooked it well, with excellent onion-sauce; after which he ladled it out into two saucers, and brought them before the King and the Wezeer. The King therefore took a saucer, and the Wezeer a saucer, and they fed with them their two wives; and by the good pleasure of God (whose perfection be extolled, and whose name be exalted!),

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and his power and will, it happened, that night, as the Prophet of God, Suleymán, had said.

The King remained, after that, three months disturbed in heart, saying within himself, I wonder whether this thing be true or not true. Then his wife was sitting one day, and she felt symptoms of becoming a mother, and she was pained, and her complexion changed. So she summoned one of the eunuchs who were with her, and he was one of the chief of them, and she said, Go to the King, wherever he is, and say to him, O King of the age, I give thee the glad tidings that our mistress hath felt symptoms of her becoming a mother. The eunuch therefore went forth quickly, full of joy, and he saw the King alone, with his hand upon his cheek, meditating on this subject; so the eunuch approached him, and kissed the ground before him, and informed him of this fact. And when he heard the words of the eunuch, he rose upon his feet, and, in the excess of his joy, he kissed the hand of the eunuch, and his head, and, having pulled off the apparel that was on himself, gave it to him: and he said to those who were present in his hall of assembly, Whosoever loveth me, let him bestow favours upon him. They therefore gave him, of riches and jewels and jacinths and horses and mules and gardens, what could not be numbered nor calculated. Then the Wezeer came in at that time to the King, and said, O King of the age, I was just now sitting alone in the house, troubled in heart, meditating upon the

state of my wife, and saying within myself, I wonder whether it be true, and whether Khátoon¹² will bear me a child or not — when, lo, the eunuch came in to me, and gave me the glad tidings that my wife Khátoon had felt symptoms of becoming a mother, and that her complexion was changed; whereupon, in my joy, I pulled off all the apparel that was upon me, and gave it to the eunuch; and I gave him a thousand pieces of gold, and made him the chief of the eunuchs. Then the King 'Āsim said, O Wezeer, verily God (blessed be He, and exalted be his name!) hath favoured us, in his bounty and goodness and liberality and beneficence, with the right religion, and honoured us in his graciousness and bounty, and brought us out from darkness into light; and I desire to relieve the people, and to rejoice them. So the Wezeer replied, Do what thou desirest. And he said, O Wezeer, go down immediately, and take forth every one who is in the prison, of the criminals and debtors; and whosoever shall be guilty of an offence after that, we will requite him with that which he shall deserve. We will also take off from the people the taxes for three years, and do thou set up, around this city, kitchens, around the walls, and order the cooks to suspend there all kinds of cooking-pots, to cook all kinds of viands, and to continue the cooking night and day; and all who are in this city, and in the surrounding tracts, near and distant, shall eat and drink and carry to their houses. Order them also to make merry, and

to decorate the city seven days, and not to shut their shops night nor day.¹³

So the Wezeer went forth immediately, and did as the King 'Āsim had commanded him. They decorated the city and the castle and the towers in the most beautiful manner, and clad themselves in the best of apparel; and the people passed their time in eating and drinking and play and merriment until the period of the delivery of the King's wife, after the fulfilment of her days, when she gave birth to a male child like the moon in the night of its fulness, and the King named him Seyf-el-Mulook.¹⁴ Likewise the wife of the Wezeer gave birth to a boy like a lamp, and he named him Sá'ed.¹⁵ When they had attained to years of discretion,¹⁶ the King 'Āsim, whenever he beheld them, rejoiced in them exceedingly; and when their age had become twenty years, the King summoned his Wezeer Fáris to a private interview, and said to him, O Wezeer, a thing hath occurred to my mind, and I desire to do it; but I will consult thee respecting it. The Wezeer replied, Whatever hath occurred to thy mind, do it; for thy judgment is blessed. And the King 'Āsim said, O Wezeer, I have become a very old, decrepit man; for I am far advanced in years; and I desire to reside in a Záwiye^h, to worship God (whose name be exalted!), and give my kingdom and my empire to my son Seyf-el-Mulook; since he is now a comely young man, perfect in horsemanship and intellect, and polite literature, and gravity, and the art of govern-

ment. What then sayest thou, O Wezeer, of this idea?—The Wezeer answered, Excellent is the idea that thou hast formed. It is a blessed and fortunate idea; and if thou do this, I also will do like thee, and my son Sá'ed shall be Wezeer unto him; for he is a comely young man, a person of knowledge and judgment. Thus the two shall be together, and we will arrange their affair, and will not be negligent respecting their case, but guide them to the right way.—Then the King 'Ásim said to his Wezeer, Write the letters, and send them by the couriers to all the provinces and districts and fortresses and castles that are under our authority, and order their chiefs to be present in such a month in the Horse-course of the Elephant.¹⁸ The Wezeer Fáris therefore went forth immediately, and wrote to all the governors and the commanders of the castles, and others who were under the authority of the King 'Ásim, commanding them all to be present in that month; and he ordered that every one who was in the city should be present, the distant and the near.

Then the King 'Ásim, after the expiration of the greater part of the interval, commanded the Farráshes to pitch the tents in the midst of the horse-course, and to decorate them in the most sumptuous manner, and to set the great throne upon which the King sat not save on the occasions of festivals. So they did immediately all that he commanded them: they set the throne, and the lieutenants and chamberlains and emeers

went forth. The King also went forth, and commanded to proclaim among the people, In the name of God! Come forth to the horse-course! —Accordingly the emeers and wezeers, and the governors of the provinces and the cultivated tracts, came forth to that horse-course, and betook themselves to the service of the King as was their custom, and they all remained in their several places: some of them sat, and some stood, until all the people had collected, when the King gave orders to spread the table.¹⁹ They therefore spread it, and they ate and drank, and prayed for the King. Then the King commanded the chamberlains to proclaim among the people that they should not depart. So they proclaimed, and said in their proclamation, Not one of you shall go until he heareth the words of the King! They then raised the curtains,²⁰ and the King said, Whoso loveth me, let him remain until he heareth my words. Wherefore all the people sat with tranquil souls, after they had been fearful. And the King rose upon his feet, and made them swear that none of them would rise from his place: and he said to them, O emeers and wezeers and lords of the empire, great and small, and whosoever is present of all the people, do ye know that this kingdom was an heritage unto me from my fathers and forefathers? They answered him, Yes, O King: all of us know that. And he said to them, I and ye all worshipped the sun and the moon, and God (whose name be exalted!) blessed us with the true faith, and delivered us

from darkness into light, and God (whose perfection be extolled, and whose name be exalted!) guided us unto the religion of El-Islám. Know also that I have now become a very old man, decrepit, feeble; and I desire to sit in a Záwiye, there to worship God (whose name be exalted!), and to beg his forgiveness of past offences; and this my son, Seyf-el-Mulook, shall be ruler. Ye know that he is a comely young man, eloquent, acquainted with the affairs of the world, intelligent, excelling in science, just. I therefore desire at this present time to give him my kingdom, and to make him King over you in my stead, and seat him as Sultán in my place. So I will retire to worship God (whose name be exalted!) in a Záwiye, and my son Seyf-el-Mulook will be invested with the sovereignty, and judge between you. What then do ye all say? — And upon this, they all rose, and, having kissed the ground before him, answered, We hear and obey. And they said, O our King and our defender, shouldst thou set over us one of thy slaves, we would obey him, and attend to thy words, and comply with thy command: how then in the case of thy son Seyf-el-Mulook? We accept him and approve of him, on the eye and the head.

So thereupon the King 'Ásim the son of Safwán rose, and descended from his throne, and, having seated his son on the great throne, took the crown from his own head, and put it on the head of his son, and he girded his waist with the royal girdle.²¹ The King 'Ásim seated himself upon the throne

of his kingdom, by the side of his son; and the emeers and wezeers, and the great men of the empire, and all the people, arose and kissed the ground before him, and stood saying one to another, He is worthy of the sovereignty, and he is more worthy of it than any other. They made proclamation of safety, and offered up prayers in his favour for victory and good fortune; and Seyf-el-Mulook scattered gold and silver over the heads of all the people, conferred robes of honour, and gave and bestowed. Then, after a moment, the Wezeer Fáris arose, and kissed the ground, and said, O emeers, O lords of the empire, do ye know that I am Wezeer, and that my office of Wezeer commenced of old, before the King 'Ásim the son of Safwán was invested with the sovereignty, who hath now divested himself of the sovereignty and invested his son in his stead? They answered, Yes: we know that thou hast inherited thine office of Wezeer from father after grandfather. And he said, And now I divest myself, and invest this my son Sá'ed; for he is intelligent, sagacious, knowing. What then say ye all?—And they answered, None is fit to be Wezeer to the King Seyf-el-Mulook except thy son Sá'ed; for they are suited, each to the other. So thereupon the Wezeer Fáris arose, and took off his Wezeer's turban, and put it on the head of his son Sá'ed, and he put the Wezeer's inkhorn before him also. And the chamberlains and emeers said, Verily he deserveth the office of Wezeer. Then the King 'Ásim and the Wezeer

Fáris arose, and opened the treasuries, and conferred sumptuous robes of honour upon the kings and emeers and wezeers, and the great men of the empire, and all the people; gave salaries and benefactions, and wrote for them new diplomas and mandates with the signature of Seyf-el-Mulook and the signature of the Wezeer Sá'ed the son of the Wezeer Fáris; and the people [of the provinces] remained in the city for a week, after which each of them journeyed to his district and his place.

The King 'Ásim then took his son Seyf-el-Mulook, and Sá'ed the son of the old Wezeer, and they entered the city, went up to the palace, and, having summoned the Treasurer, ordered him to bring the seal-ring and the sword and the wrapper; and the King 'Ásim said, O my sons, come: each of you shall choose something from this present and take it. And the first who put forth his hand was Seyf-el-Mulook, who took the wrapper and the seal-ring; and Sá'ed put forth his hand, and took the sword;²² after which they kissed the hands of the old King, and departed to their dwelling-places. Now when Seyf-el-Mulook took the wrapper, he did not open it, nor look at what was in it, but he threw it upon the couch on which he slept at night together with his Wezeer Sá'ed; for it was their custom to sleep together. They spread their bed, and the two lay down together upon it, the candles shedding their light upon them; and they remained until midnight. Then Seyf-el-Mulook

awoke from his sleep, and, seeing the wrapper at his head, he said within himself, I wonder what is in this wrapper which the King hath given us among the rarities. So he took it, and took a candle, and descended from the couch, leaving Sá'ed asleep; and he entered a closet, and opened the wrapper; whereupon he saw in it a tunic of the fabric of the Jánn. He then opened the tunic, and spread it out, and found upon the lining of the back part of it the portrait of a damsel, delineated in gold; but her loveliness was wonderful. When he saw this portrait, his reason fled from his head: he became mad with love of it, and fell upon the floor in a fit, and began to weep and wail, and to slap his face and his bosom, and to kiss the protrait. Then he recited these two verses:—

Love, at its commencement, is like running saliva. Des-
tiny bringeth it and exciteth it.
But when the youth plungeth into the abysses of love, events
occur too great for him to bear.

He ceased not to wail and weep, and to slap his face and his bosom, until the Wezeer Sá'ed awoke, and looked at the bed, and saw not Seyf-el-Mulook; but he saw a candle; and he said within himself, Whither is Seyf-el-Mulook gone? He then took the candle, and proceeded to search through all the palace until he came to the closet in which Seyf-el-Mulook was, when he saw him weeping violently and wailing. So he said to him, O my brother, for what reason is this weep-

ing? What hath happened to thee? Tell me, and acquaint me with the cause of this. — But Seyf-el-Mulook spoke not to him, nor raised his head: he still wept and wailed, and struck his hand upon his bosom. Therefore when Sá'ed saw him in this state, he said, I am thy Wezeer and thy brother, and I was reared with thee; and if thou do not discover to me thine affairs, and make me acquainted with thy secret, to whom wilt thou reveal thy secret, and whom wilt thou make acquainted with it? And Sá'ed ceased not to humble himself and to kiss the ground for some time, while Seyf-el-Mulook looked not towards him, nor spoke to him a single word; but continued weeping. And when his state alarmed Sá'ed, and his case wearied him, he went forth from him, and, taking a sword, entered the closet in which was Seyf-el-Mulook, and put the point of the sword to his own bosom, and said to Seyf-el-Mulook, Rouse thyself, O my brother! If thou tell me not what hath happened to thee, I will slay myself, rather than see thee in this state. — So upon this, Seyf-el-Mulook raised his head towards his Wezeer Sá'ed, and said to him, O my brother, I was ashamed to tell thee, and to acquaint thee with that which hath happened to me. But Sá'ed replied, I conjure thee by Allah, the Lord of lords, and the Liberator of necks, and the Cause of causes, the One, the Gracious, the Bountiful, the Liberal, that thou tell me what it is that hath happened to thee, and be not abashed at me; for I am thy slave

and thy Wezeer and thy counsellor in all affairs. And Seyf-el-Mulook said, Come, look at this portrait. And when Sá'ed saw that portrait, he contemplated it for some time, and saw inscribed upon the head of it, in pearls arranged, This is the portrait of Bedeea-el-Jemál the daughter of Shahyál²³ the son of Shárookh, one of the Kings of the believing Jánn, who sojourn in the city of Bábil, and dwell in the Garden of Irem of the son of 'Ad the Greater.²⁴—Upon this, the Wezeer Sá'ed said to the King Seyf-el-Mulook, O my brother, knowest thou who among women is the original of this portrait, that we may search for her? Seyf-el-Mulook answered, No, by Allah, O my brother: I know not the original of this portrait. And Sá'ed replied, Come, read this inscription. So Seyf-el-Mulook advanced, and read the inscription that was upon the crown, and knew its purport; and thereupon he uttered a loud cry from the bottom of his bosom, and said, Ah! Ah! Ah!—But Sá'ed said to him, O my brother, if the original of this portrait be in existence, and her name be Bedeea-el-Jemál, and she be in the world, I will hasten to seek her, without delay, that thou mayest attain thy desire. I conjure thee then by Allah, O my brother, that thou relinquish weeping, in order that thou mayest introduce the people of the empire to wait upon thee; and when the morning cometh, summon the merchants and the poor devotees and the travellers and the needy, and inquire of them respecting the particulars of this city. Perhaps

some one, by the blessing of God (whose perfection be extolled, and whose name be exalted!), and by his aid, may direct us to it, and to the Garden of Irem.

Accordingly, when the morning came, Seyf-el-Mulook rose, and ascended the throne, hugging the tunic; for from this time he neither rose nor sat down, nor would sleep come to him, unless it were with him. So the emeers and wezeers, and the troops, and the lords of the empire, came in to him; but when the court was fully attended, and the assembly was ranged in order, the King Seyf-el-Mulook said to his Wezeer Sá'ed, Go forth to them and say to them, that the King hath experienced an indisposition, and that he passed not last night save in a state of illness. The Wezeer Sá'ed therefore went forth, and acquainted the people with that which the King had said. And when the King 'Ásim heard that, the case of his son was not a light matter to him; wherefore, upon this, he summoned the sages and the astrologers, and went in with them to his son Seyf-el-Mulook; and they looked at him, and prescribed for him a beverage, and he remained in his place during a period of three months. So the King 'Ásim said to the sages who were present, being enraged against them, Wo to you, O dogs! Are ye all unable to cure my son? Now if ye cure him not immediately, I will slay you all! — Their chief replied, O King of the age, we know that this is thy son, and thou knowest that we are not neglectful in the

cure of the stranger: how then should we be so with respect to the cure of thy son? But thy son hath a difficult disease: if thou desire to know it, we will mention it to thee, and inform thee of it. The King 'Ásim said, What hath appeared to you in the disease of my son? So the chief sage answered him, O King of the age, verily thy son is now enamoured, and loveth a person with whom there is no way of effecting a union. And upon this, the King 'Ásim was enraged, and said, How learned ye that my son is enamoured, and how came love unto my son? They therefore answered him, Ask his brother and his Wezeer Sá'ed: for he is the person who knoweth his state. And the King 'Ásim arose, and, having entered a closet alone, summoned Sá'ed, and said to him, Tell me the true nature of the disease of my son. But he replied, I know not its true nature. And the King said to the executioner, Take Sá'ed, bind his eyes, and smite off his head. So Sá'ed feared for himself, and said, O King of the age, give me promise of indemnity. And he replied, Tell me, and thou shalt be safe. Then Sá'ed said to him, Verily thy son is enamoured. — And who, asked the King, is the object of his passion? Sá'ed answered, The daughter of one of the Kings of the Jánn: for he saw her portrait upon a tunic in the wrapper which Suleymán the Prophet of God gave you.

And thereupon the King 'Ásim arose and went in to his son Seyf-el-Mulook, and said to him,

O my son, what hath afflicted thee, and what is this portrait of which thou hast become enamoured, and why didst thou not inform me? Seyf-el-Mulook answered, O my father, I was abashed at thee, and I was not able to mention to thee that matter, nor could I acquaint any one with aught of it: but now thou knowest my state; see then how thou wilt act to effect my cure. His father said to him, What expedient shall be employed? Were this of the daughters of mankind, we would contrive an expedient to obtain access to her; but she is of the daughters of the Kings of the Jánn; and who is able to gain possession of her, unless it be Su'eymán the son of Dáood? for he is the person who can effect that. But, O my son, arise immediately, and strengthen thyself, and mount, and go to the chase, and to the games in the horse-course; employ thyself also in eating and drinking, and dismiss anxiety and grief from thy heart. I will bring thee a hundred damsels of the daughters of Kings, and thou hast no need of the daughters of the Jánn, over whom we have no power, and who are not of our species.—But he replied, I will not relinquish her, nor will I seek any other than her. So his father said to him, How shall this be done, O my son? And he answered him, Bring to us all the merchants and the travellers and wanderers throughout the countries, that we may inquire of them respecting this. Perhaps God will direct us to the Garden of Irem and to the city of Bábil.—The King 'Ásim therefore

commanded that every merchant in the city should present himself, and every stranger in it, and every sea-captain; and when they came, he asked them respecting the city of Bábil and its country, and respecting the Garden of Irem. Not one of them, however, knew these places, or gave any information of them. But on the breaking up of the assembly, one of them said, O King of the age, if thou desire to know that, inquire in the country of China; for it hath a great city, and perhaps some one of that place may direct thee to the object of thy desire. And upon this, Seyf-el-Mulook said, O my father, fit out for me a ship for the voyage to the land of China. His father replied, O my son, sit thou upon the throne of thy kingdom, and rule the people, and I will make the voyage to the land of China, and go myself on this business. But Seyf-el-Mulook said, O my father, this affair concerneth me, and no one can seek to accomplish it like myself; and whatever may happen, if thou give me permission to make the voyage, I will do so, and be absent for a period of time. If I find any tidings of her, my desire is attained; and if I find no tidings of her, by the voyage I shall experience dilatation of my bosom, and enlivenment of my heart: thus my case will become easy; and if I live, I shall return to thee safe.—And the King looked at his son, and saw for himself no resource but doing for him that which would content him. So he gave him permission to make the voyage, and fitted out for him forty ships, and a thousand ²⁵

memlooks, besides servants, and gave him wealth and treasures, with every thing that he required of implements of war; and he said to them, Set forth on thy voyage, O my son, in prosperity and health and safety. I commit thee unto Him with whom deposits are not lost.

Then his father and his mother bade him farewell, the ships were laden with water and provisions and arms and soldiers, and they commenced the voyage. They ceased not to pursue their course until they arrived at the capital of China; and when the people of China heard that there had come to them forty ships filled with men and equipages and arms and stores, they made sure that they were enemies who had come to attack them and besiege them; wherefore they closed the gates of the city, and prepared the catapults. So when the King Seyf-el-Mulook heard of this, he sent to them two of his favourite memlooks, and said to them, Go ye to the King of China, and say to him, This is Seyf-el-Mulook, the son of the King 'Âsim: he hath come unto thy city as a guest, to divert himself in thy country for a period of time, and not to fight, nor to contend: so if thou wilt receive him, he will land to visit thee; and if thou wilt not receive him, he will return, and not trouble thee nor the people of thy city.—Accordingly the memlooks, on their arriving at the city, said to its inhabitants, We are envoys of the King Seyf-el-Mulook. They therefore opened to them the gate, and went with them, and presented them before their King.

His name was Faghfoor²⁶ Sháh; and there had existed between him and the King 'Ásim, before that period, an acquaintance. So when he heard that the King who had come to him was Seyf-el-Mulook, the son of the King 'Ásim, he bestowed robes of honour upon the envoys, and gave orders to open the gates. He also prepared the gifts of hospitality, and went forth himself, with the favourite officers of his empire, and came to Seyf-el-Mulook; and they embraced each other. He said to him, A friendly and free and an ample welcome to him who hath come unto us! I am thy memlook, and the memlook of thy father; my city is at thy disposal, and every thing that thou demandest shall be brought unto thee.—And he presented to him the gifts of hospitality, and provisions [for him and his people], at their stations. Then the King Seyf-el-Mulook mounted, and Sá'ed his Wezeer, and with them their favourite officers and the rest of the soldiers, and they proceeded along the sea-shore until they entered the city; when the cymbals were beaten, and the drums to announce the happy event; and they remained there for a period of forty days, well entertained.

After this, the King of China said to Seyf-el-Mulook, O son of my brother, how art thou? Hath my country pleased thee? — Seyf-el-Mulook answered him, May God (whose name be exalted!) make it ever to be honoured by thy rule, O King! And the King Faghfoor Sháh said, Nought hath brought thee hither save some affair that hath

occurred to thee; and whatever thing thou desirest to obtain from my country, I will accomplish it for thee. So Seyf-el-Mulook replied, O King, verily my case is wonderful; and it is this: I have become enamoured of a portrait of Bedeea-el-Jemál. And upon this the King of China wept in pity and compassion for him, and said to him, And what desirest thou now, O Seyf-el-Mulook? He answered him, I desire of thee that thou bring unto me all the wanderers and travellers, and those who are accustomed to journeys, that I may inquire of them respecting the original of this portrait. Perhaps some one of them may give me information respecting her. — The King Faghfoor Sháh therefore sent the lieutenants and chamberlains and guards, and commanded them to bring all the wanderers and travellers who were in the country. So they brought them; and they were a numerous company; and they assembled before the King Faghfoor Sháh. Then the King Seyf-el-Mulook inquired respecting the city of Bábil and the Garden of Irem: but none of them returned him an answer; wherefore the King Seyf-el-Mulook was perplexed at his case. After that, however, one of the sea-captains said, O King, if thou desire to know this city and that garden, inquire in the islands that appertain to India.

So thereupon, Seyf-el-Mulook commanded that they should bring the ships; and they did so, and stored them with water and provisions and all that they required; after which, Seyf-el-Mulook

embarked with Sá'ed his Wezeer, having bidden farewell to the King Faghfoor Sháh, and they continued their course over the sea for a period of four months, with a fair wind, safe and secure. But it happened that there rose against them a wind one day, the billows came upon them from every quarter, the rain descended upon them, and the sea became changed by the violence of the wind. The ships dashed one against another by reason of the force of the wind, and all fell to pieces, as also did the small boats, [except one,] and they were all submerged but Seyf-el-Mulook with a party of his memlooks who remained in a small boat. Then the wind became stilled and calmed by the power of God (whose name be exalted!), and the sun rose, and Seyf-el-Mulook, opening his eyes, saw not any of the ships, nor saw he aught save the sky and the water and himself and those who were with him in the little boat. So he said to the memlooks who were with him, Where are the ships and the small boats, and where is my brother Sá'ed? They answered him, O King of the age, there remain not ships nor boats nor those who were in them; for they are all submerged, and have become food for the fishes. And thereupon, Seyf-el-Mulook called out, and repeated a sentence the utterer of which is secure from confusion; that is, There is no strength nor power but in God, the High, the Great! Then he began to slap his face, and desired to cast himself into the sea; but the memlooks prevented him, and said to

him, O King, what advantage would arise to thee from this? Thou hast done with thyself thus, and hadst thou attended to the words of thy father, nought of this had happened to thee. But all this was written from eternity by the will of the Creator of souls, and the servant must experience the accomplishment of that which God hath decreed to befall him. The astrologers said to thy father, at thy birth, Verily all these difficulties will befall this thy son. And in this case we have no resource but to be patient until God shall dispel from us the affliction in which we are involved.—And Seyf-el-Mulook said, There is no strength nor power but in God, the High, the Great! There is no place of refuge from that which God (whose name be exalted!) decreeth, nor any flight therefrom!—Then he sighed, and recited these verses:—

I am perplexed, by the Compassionate! without doubt, in my case; and trouble hath befallen me from sources unknown to me.

I will be patient, that mankind may know me to have borne with patience that which is more bitter than aloes.²⁷

The taste of bitter aloes is not like my patience; for I have borne with patience what is hotter than live coals.

I have no resource in my present case; but I commit my affairs to the Disposer of events.

He was drowned in the sea of solitudes, and his tears ran down his cheek like a copious rain; and he slept for a period of the day, after which he awoke, and demanded some food. So he ate until he was satisfied, and they removed

the provision from before him. The boat proceeded with them, and they knew not whither it was conveying them; and it ceased not to bear them along with the waves and the winds night and day for a long period of time, until their provision was exhausted, and they were confounded, and became in a state of the most violent hunger and thirst and agitation. But, lo, an island appeared to them in the distance, and the winds drove them on until they arrived at it; whereupon they made fast their boat to it, and landed, leaving one in the boat. They went on upon that island, and saw upon it many fruits of all kinds, and ate of them until they were satisfied. And, lo, there was a person sitting among the trees, long-faced, of strange appearance, with white beard and skin; and he called to one of the memlooks by his name, and said to him, Eat not of these fruits, for they are not ripe: but come to me, that I may give thee to eat of these ripe fruits. And the memlook looked at him, and imagined that he was of the number of those who were submerged, and that he had landed upon this island. So he rejoiced extremely at the sight of him, and walked on until he came near to him; this memlook not knowing what was secretly ordained to befall him, and what was written upon his forehead.²⁸ And when he came near to him, that person leaped upon him; for he was a Márid;²⁹ and mounting upon his shoulders, he wound one of his legs round his neck, and hung the other down his back, and said

to him, Walk-on: there remaineth for thee no escape from me, and thou hast become my ass. The memlook thereupon called out to his companions, and began to weep, and to say, Alas, my master! Go ye forth and save yourselves from this wood, and flee ye; for one of its inhabitants hath mounted upon my shoulders, and the rest seek you, and desire to mount you like me.— So when they heard these words which the memlook uttered, they all fled, and embarked in the boat; and the inhabitants of the island followed them into the sea, saying to them, Whither go ye? Come and remain with us, that we may ride upon your backs, and we will give you food and drink, and ye shall be our asses. — Therefore on their hearing from them these words, they hastened in their course upon the sea until they were far from them; and they proceeded relying upon God, whose name be exalted!

They ceased not to proceed in this manner for the space of a month, till another island appeared to them; and they landed upon that island, and saw there fruits of various kinds. So they busied themselves with eating the fruits; and, lo, they saw something in the way, appearing in the distance; and when they drew near to it, they looked at it, and saw it to be a creature of hideous appearance, lying down, like a column of silver. And a memlook struck it with his foot; and, behold, it was a person with long eyes and cloven head, and he was hidden beneath one of his ears; for it was his habit, when he slept, to put one of

his ears beneath his head, and to cover himself with the other ear.³⁰ He then seized the memlook who struck him, and went with him into the midst of the island; and, lo, it was all occupied by Ghools, who ate the sons of Adam. And thereupon that memlook called out to his companions and said to them, Save yourselves; for this island is the island of the Ghools who eat the sons of Adam, and they desire to cut me up and eat me. So when they heard these words, they turned back in flight, and descended from the shore into the boat, without having collected aught of the fruits.

They proceeded for some days, and it happened that there appeared to them, one day, another island; and when they arrived at it, they found upon it a high mountain, which they ascended, and they found upon the mountain a wood of many trees; and they were hungry; wherefore they busied themselves with eating of the fruits. But they were not aware when there came forth to them, from among the trees, persons of horrible aspect, and tall: the height of each of them was fifty cubits and his dog-teeth protruded from his mouth like the tusks of the elephant. And, lo, they found a person sitting upon a piece of black felt on a rock, and around him were the Ethiopians, a numerous company, standing in attendance upon him. Then these Ethiopians came and took Seyf-el-Mulook and his memlooks, and, having stationed them before their King, said, We found these birds among the trees.

And the King was hungry: so he took two of the memlooks, and slaughtered them and ate them. Therefore when Seyf-el-Mulook beheld this thing, he feared for himself, and wept; and he recited these two verses:—

Calamities have become familiar with my heart, and I
with them, after shunning them; for the generous
is habitually familiar.

The anxieties that I suffer are not of one description: I
have (praise be to God!) thousands of them.³¹

Then he sighed, and recited also this couplet:—

Fortune hath smitten me so with disasters, that my heart
is covered with its arrows;

And now, when other arrows strike me, their points break
against the points in my heart.

And when the King heard his weeping and lamentation, he said, Verily these birds have an agreeable voice and modulation, and their voices have pleased me: so put ye each one of them into a cage. Accordingly they put each of them into a cage, and they hung them over the head of the King, that he might hear their voices. Thus Seyf-el-Mulook and his memlooks became imprisoned in the cages, and the Ethiopians gave them food and drink; and at times they wept and at times laughed, and at times they talked and at times were silent; the King of the Ethiopians all the while delighting in their voices; and they ceased not to remain in this state for a length of time.

Now the King had a married daughter in another

island; and she heard that her father had birds of agreeable voices; so she sent a party of her people to her father to request of him some of these birds. Her father therefore sent to her Seyf-el-Mulook, and three memlooks, in four cages, with the envoy who came to request them; and when they were brought to her, and she beheld them, they pleased her, and she ordered her attendants to put them up in a place over her head. So Seyf-el-Mulook wondered at the events that had befallen him, and he reflected upon the glorious state in which he had been living, and began to weep for himself, while the three memlooks also wept for themselves; and all the time the King's daughter believed that they were singing. It was the custom of the King's daughter, when any one of the land of Egypt or any other country fell into her possession, and pleased her, to hold him in high estimation; and it happened, by the decree of God (whose name be exalted!) and his predestination, that when she saw Seyf-el-Mulook, his beauty and loveliness pleased her, and his stature, and justness of form. She therefore gave orders to treat him and his companions with honour, and caressed him; but he shewed a dislike to her; and upon this she was incensed against him and his memlooks, and commanded them to serve her, and to convey to her the water and the firewood. They continued to do thus for four years, and this state wearied Seyf-el-Mulook: so he sent to intercede with the Queen, hoping that she would

liberate them, and that they might go their way and be relieved from their present state; but she refused; and Seyf-el-Mulook and the memlooks remained with her upon the island in the same condition. The inhabitants of the island knew that they were the birds of the King's daughter; wherefore none of the people of the city dared to hurt them in any way; and the heart of the King's daughter was at ease respecting them, and she felt certain that there was no escape for them from this island. So they used to absent themselves from her for two days, and three, and to go about the desert to collect firewood from the different tracts of the island and to bring it to the kitchen of the King's daughter; and they continued in this state five years.

After this, it happened that Seyf-el-Mulook sat with his memlooks, one day, upon the shore of the sea, conversing upon the events that had occurred, and Seyf-el-Mulook, looking aside, and seeing himself in this place with his memlooks, thought upon his mother and his father and his brother Sá'ed, and upon the state of glory in which he had lived, and he wept and lamented and wailed exceedingly, as did also the memlooks. Then the memlooks said to him, O King of the age, how long shall we weep? Weeping will not profit. This is an event written upon our foreheads by the predetermination of God (to whom be ascribed might and glory!), and the pen hath written what He hath appointed, and nought will profit us but patience. Perhaps God (whose

perfection be extolled, and whose name be exalted!), who hath afflicted us by this calamity, will dispel it from us.—And Seyf-el-Mulook said to them, O my brothers, how shall we contrive our escape from this accursed woman? I see no way of escape for us unless God deliver us from her by his favour. But it hath occurred to my mind that we may flee and be at ease from this fatigue.—They said to him, O King of the age, whither can we go from this island, which is all occupied by Ghools who eat the sons of Adam? In every place to which we might go they would find us, and they would either eat us or take us prisoners and bring us back to our place, and the King's daughter would be incensed against us.—But Seyf-el-Mulook replied, I will do for you something, and perhaps God (whose name be exalted!) will aid us thereby to effect our deliverance, and we shall escape from this island. So they said to him, How wilt thou act? And he answered, We will cut some of these long pieces of wood, and twist ropes of their bark, and bind one to another, and make them a raft, ³² which we will launch into the sea, and lade with these fruits; and we will make for it oars, and embark upon it. Perhaps God (whose name be exalted!) will give us relief by means of it; for He is able to accomplish every thing; and perhaps God will bless us with a fair wind, that will convey us to the land of India, and we shall escape from this accursed woman.—And they replied, This is a good idea. And they rejoiced at it exceedingly.

They began immediately to cut the pieces of wood for making the raft. Then they twisted the ropes to bind the pieces of wood together, and they persevered in this work for the space of a month. Every day, in the evening, they took some firewood, and carried it to the kitchen of the King's daughter, and they devoted the rest of the day to their work in making the raft, until they completed it. So when they had finished making it, they launched it upon the sea, and laded it with fruits gathered from the trees of the island, and prepared themselves at the close of the day, not having acquainted any one with that which they had done. Then they embarked upon the raft, and proceeded over the sea for a period of four months, not knowing whither they were borne. Their provisions were exhausted, and they had become in a state of the most violent hunger and thirst, when, lo, the sea frothed and foamed, and rose in high waves, and there came to them a horrible crocodile, which put forth its fore paw, and seized one of the memlooks, and swallowed him. Therefore when Seyf-el-Mulook saw that crocodile do thus with the memlook, he wept violently. He remained upon the raft with the two other memlooks³³ alone, and they passed on to a distance from the place of the crocodile, in a state of fear. They ceased not to remain in this state until there appeared to them, one day, a great mountain, terrible, lofty, rising high into the air; and they were glad at the sight of it; and after that, there appeared to them an

island: so they pursued their course to it with diligence, rejoicing at their arriving there. But while they were in this condition, lo, the sea became agitated, and its waves rose high, and its state became changed. Then again a crocodile raised its head, stretched forth its paw, and took the two remaining memlooks of Seyf-el-Mulook, and swallowed them.

So Seyf-el-Mulook remained alone until he arrived at the island; whereupon he laboured till he had ascended the mountain, and he looked, and saw a wood, which he entered, and he walked among the trees, and began to eat of the fruits; but he saw that more than twenty great apes had ascended some of the trees; each of them larger than a mule. Therefore when Seyf-el-Mulook beheld these apes, violent fear came upon him. Then the apes descended, and surrounded him on every side; and after that, they walked before him, making a sign to him that he should follow them, and went on. So Seyf-el-Mulook walked after them; and they ceased not to proceed, with him following them, until they came to a castle of high structure, with lofty angles. They entered this castle, and Seyf-el-Mulook entered behind them, and he beheld in it, of all kinds of rarities and jewels and minerals, what the tongue cannot describe. He saw also in this castle a young man, upon the sides of whose face hairs had not begun to grow; but he was tall, exceedingly tall; and when Seyf-el-Mulook saw this young man, he was cheered by his company; and there

was not in that castle any one of mankind besides this young man. The young man, on seeing Seyf-el-Mulook, was pleased with him extremely; and he said to him, What is thy name, and from what country art thou, and how camest thou hither? Acquaint me with thy story, and conceal not of it aught. — Therefore Seyf-el-Mulook replied, I, by Allah, came not hither by my own choice, nor was this place the object of my desire, nor can I remain in a place ³⁴ until I attain what I seek. — And what is it, said the young man, that thou seekest? Seyf-el-Mulook answered him, I am of the land of Egypt, and my name is Seyf-el-Mulook, and my father is named the King 'Āsim the son of Safwán. He then related to him the events that had happened to him from the first of the case to the last; and thereupon that young man arose and betook himself to the service of Seyf-el-Mulook, and said, O King of the age, I was in Egypt, and heard that thou hadst gone to the land of China; and how far is this land from the land of China! Verily this a wonderful thing, and an extraordinary case! — Seyf-el-Mulook replied, Thy words are true; but after that, I proceeded from the land of China to the land of India, and a wind rose against us, and the sea became agitated, and all the ships that were with me went to pieces. And he told him all that had happened to him, until he said, And I have come unto thee in this place. The young man then said to him, O son of the King, what thou hast experienced in this absence

from thy country, and in the difficulties that have attended it, is sufficient for thee, and praise be to God who hath brought thee to this place! Reside then with me, that I may be cheered by thy society until I die, and thou shalt be King over this region; for it compriseth this island, to which no limit is known. Moreover these apes are skilled in arts, and every thing that thou shalt demand thou wilt find here. — But Seyf-el-Mulook replied, O my brother, I cannot remain in any place until my affair be accomplished, though I should go round about the whole world inquiring respecting the object of my desire. Perhaps God will cause me to attain my wish, or my course may lead me to a place wherein my appointed term shall end, and I shall die.

The young man then looked towards an ape, and made a sign to him; whereupon the ape absented himself for a while; after which he came back, accompanied by apes with silken napkins tied to their waists; and they brought forward a table, and put upon it about a hundred dishes of gold and silver, containing all kinds of viands, and the apes stood in the manner of servants before Kings. Next he made a sign to the chamberlains to seat themselves: so they sat; and he whose custom it was to serve stood. Then they ate until they were satisfied, when they removed the table, and brought basins and ewers of gold, and they washed their hands. And after that, they brought wine-vessels, about forty vessels, each containing a particular kind of wine;

and they drank, and enjoyed themselves, and were merry, and their time was pleasant; all the apes dancing and playing, while the eaters were occupied in eating. So when Seyf-el-Mulook beheld this, he wondered at them, and forgot the difficulties that had happened to him. And when night came, they lighted the candles, and put them in candlesticks of gold and silver. Then they brought vessels of dried and fresh fruits, and they ate; and when the time for sleep came, they spread for them the beds, and they slept. And in the morning, the young man arose as he was wont, and he woke Seyf-el-Mulook, and said to him, Put forth thy head from this window, and see what is standing beneath the window. He therefore looked, and he saw apes that filled the wide waste and all the desert tract, and none knew the number of those apes but God, whose name be exalted! So Seyf-el-Mulook said, These are numerous apes, that have filled the open country, and wherefore have they assembled at this time? And the young man answered him, This is their custom: all who are in the island have come, and some of them have come from a distance of two days' journey, or three days'; for they come every Saturday,³⁵ and stand here until I awake from my sleep and put my head forth from this window; and when they see me, they kiss the ground before me; after which they depart to their occupations. And he put forth his head from the window so that they saw him; and when they beheld him, they kissed the ground before him, and departed.

Seyf-el-Mulook remained with the young man during the space of a whole month; and after that, he bade him farewell, and departed. The young man ordered a party of the apes, about a hundred to journey with him; and they journeyed in attendance upon Seyf-el-Mulook for a period of seven days, until they had conducted him to the extremity of their country, ³⁶ when they bade him farewell, and returned to their places. Seyf-el-Mulook then journeyed alone over the mountains and hills and the deserts and wastes for the space of four months, one day hungry and another day satiated, one day eating of the herbage and another day eating of the fruits of the trees. He began to repent of that which he had done with himself, and of his going forth from that young man, and he desired to retrace his steps to him. But he saw an indistinct black object appearing in the distance; so he said within himself, Is this a black city, or how is the case? But I will not return until I see what this indistinct object is. —And when he came near to it, he saw it to be a palace of lofty structure. He who built it was Yáfith the son of Nooh (on whom be peace!), and it was the palace which God (whose name be exalted!) hath mentioned in his Excellent Book, in his words, And an abandoned well, and a lofty palace.³⁷ Seyf-el-Mulook seated himself at the door of the palace, and said within himself, I wonder what is the state of the interior of this palace, and who of the Kings is within it. Who now will acquaint me with the truth of the

case, and are its inhabitants of mankind or of the Jinn?—He sat meditating for some time, and found not any one entering it, nor any coming forth from it. So he arose and walked forward, relying upon God, until he entered the palace; and he counted in his way seven entrance-passages; but saw no one. He beheld, however, on his right hand, three doors, and before him a door over which hung a curtain. He therefore advanced to that door, and lifted the curtain with his hand, and walked on within the door; and, lo, he found a great leewán³⁸ spread with silken carpets, and at the upper end of the leewán was a couch of gold, whereon sat a damsel whose face was like the moon: upon her was the apparel of Kings, and she resembled a bride on the night of her display. And at the feet of the couch were forty tables, upon which were dishes of gold and silver, all of them filled with rich viands. When Seyf-el-Mulook beheld her, he approached her and saluted; and she returned his salutation, and said to him, Art thou of mankind or of the Jinn? He answered, I am of the best of mankind; for I am a King, the son of a King. And she said to him, What dost thou desire? Avail thyself of this food, and after that relate to me thy story from first to last, and tell me how thou camest to this place.—Seyf-el-Mulook therefore seated himself at a table, and removed the cover from it, and, being hungry, he ate of those dishes until he was satiated, and washed his hands; after which he ascended the couch, and seated himself

by the damsel, who thereupon said to him, Who are thou, and what is thy name, and whence hast thou come, and who brought thee hither? Seyf-el-Mulook replied, As to me, my story is long. And she said to him, Tell me whence thou art, and what is the cause of thy coming hither, and what is thy desire. But he replied, Inform thou me what is thy state, and what is thy name, and who brought thee hither, and wherefore thou art residing in this place alone. And the damsel said to him,—

My name is Dólet-Khátoon.³⁹ I am daughter of the King of India, and my father dwelleth in the city of Sarandeeb.⁴⁰ He hath a beautiful, large garden: there is not in the land of India and its districts any superior to it; and in it is a large tank; and I entered that garden one day with my female slaves, and I and my female slaves approached and descended into the tank, and we proceeded to play and to amuse ourselves. But I was not aware when a thing like a cloud came down upon me, and having snatched me away from among my female slaves, flew with me between heaven and earth, saying, O Dólet-Khátoon, fear not, but be of tranquil heart. Then he flew on with me for a short time; after which he put me down in this palace, and immediately became transformed, and, lo, he was a comely young man, of youthful beauty, and clean in apparel; and he said to me, Dost thou know me? I answered, No, O my master. And he said, I am son of the Blue King, King of the

Jánn, and my father dwelleth in the Castle of El-Kulzum,⁴¹ and hath under his authority six hundred thousand of the flying and the diving Jinn.⁴² It happened to me that I was on a journey, going on my way, and I saw thee and became enamoured of thee, and, descending upon thee, seized thee from among the female slaves, and brought thee to this lofty palace, which is my place and my abode. No one ever cometh to it; neither any of the Jinn nor any of mankind; and from India to this place is a journey of a hundred and twenty years:⁴³ so be sure that thou wilt never see again the country of thy father and thy mother. Reside then with me in this place with tranquil heart and mind, and I will bring before thee whatever thou shalt desire. — And after that, he embraced me and kissed me, and said to me, Reside here, and fear not aught. Then he left me, and was absent from me a while; after which he came bringing these tables and the furniture and carpets. But he cometh to me every Tuesday and remaineth with me three days; and on Friday he remaineth till the middle of the afternoon, when he departeth, and he is absent until the Tuesday: then again he remaineth with me⁴⁴ in the same manner. When he cometh, he eateth and drinketh with me, and embraceth me and kisseth me; but he hath not induced me to become his wife. My father is named Táj-el-Mulook; and he knoweth no tidings of me, nor hath he discovered any trace of me. — This is my story: now tell me thy story.

Upon this, Seyf-el-Mulook said to her, Verily my story is long, and I fear that, if I tell it thee, the time which it will require will be too long for us, and the 'Efreet will come. But she replied, He did not depart from me more than a little while before thine entrance, and he cometh not save on Tuesday: therefore remain and be at ease, and gladden thy heart, and relate to me what hath happened to thee from first to last. So Seyf-el-Mulook said, I hear and obey. And he commenced his story, and proceeded with it until he had related the whole of it from beginning to end; and when he came to the mention of Bedeea-el-Jemál, her eyes filled with copious tears, and she said, It is not as I imagined of thee, O Bedeea-el-Jemál! Alas, for the conduct of fortune! O Bedeea-el-Jemál, dost thou not remember me, nor say, My sister Dólet-Khátoon, whither hath she gone? — Then she wept exceedingly, and lamented that Bedeea-el-Jemál had not remembered her.⁴⁵ Seyf-el-Mulook therefore said to her, O Dólet-Khátoon, thou art a human being, and she is a Jinneeyeh: how then can this be thy sister? She replied, She is my foster-sister; and the cause was this: my mother went down to divert herself in the garden, and, her time coming, she gave birth to me in the garden, and the mother of Bedeea-el-Jemál was in the garden, she and her 'Óns, and her time came so she sojourned in a tract of the garden, and she gave birth to Bedeea-el-Jemál. Then she sent one of her female slaves to my mother to

demand of her some food and necessary clothing, and my mother sent to her what she demanded, and invited her. She therefore arose, and, taking Bedeea-el-Jemál with her, came to my mother, and my mother suckled Bedeea-el-Jemál; and her mother and she remained with us in the garden for the space of two months, after which she journeyed to her country; and she gave to my mother a thing, saying to her, When thou wantest me, I will come to thee in the midst of the garden. Bedeea-el-Jemál used to come with her mother every year, and they used to remain with us some time, and then to return to their country; and if I were with my mother, O Seyf-el-Mulook, and beheld thee with us in our country, and we were united as usual, I would employ some stratagem against Bedeea-el-Jemál, so as to make thee attain thy desire, but I am in this place, and they know not my case. If they were acquainted with my case, and knew me to be here, they could effect my deliverance from this place; but the affair is God's (whose perfection be extolled, and whose name be exalted!), and what can I do?

Seyf-el-Mulook then said to her, Arise, and come with me: we will flee, and go whither God (whose name be exalted!) pleaseth. But she replied, We cannot do that. By Allah, if we fled to the distance of a year's journey, this accursed wretch would bring us back immediately, and he would destroy us. So Seyf-el-Mulook said, I will hide myself in a place, and when he passeth

by me, I will smite him with the sword, and slay him. But she replied, Thou canst not slay him unless thou kill his soul.—And in what place, said he, is his soul? She answered, I asked him respecting it many times; but he would not confess to me its place. It happened, however, that I urged him, one day, and he was enraged against me, and said to me, How often wilt thou ask me respecting my soul? What is the reason of thy question respecting my soul?—So I answered him, O Hátim,⁴⁶ there remaineth to me no one but thee, except God; and I, as long as I live, would not cease to hold thy soul in my embrace; and if I do not take care of thy soul and put it in the midst of my eye, how can I live after thee? If I knew thy soul, I would take care of it as of my right eye.—And thereupon he said to me, When I was born, the astrologers declared that the destruction of my soul would be effected by the hand of one of the sons of the human Kings. I therefore took my soul, and put it into the crop of a sparrow, and I imprisoned the sparrow in a little box, and put this into another small box, and this I put within several other small boxes, and I put these within several chests, and the chests I put into a coffer⁴⁷ of marble within the verge of this circumambient ocean; for this part is remote from the countries of mankind, and none of mankind can gain access to it. Now I have told thee; and tell not thou any one of this; for it is a secret between me and thee.—So I said to him, To whom should

relate it? None but thou cometh unto me, that I should tell him.—Then I said to him, By Allah, thou hast put thy soul in a most strongly secured place, to which no being can gain access. How then should any one of mankind gain access to it, unless what is [seemingly] impossible be ordained, and God have predetermined like as the astrologers have said? How can one of mankind gain access to this [place]?—But he replied, Perhaps one of them may have upon his finger the seal-ring of Suleymán the son of Dáood (on both of whom be peace!), and he may come hither, and put his hand with the seal-ring upon the face of the water, and say, By virtue of these names, let the soul of such-a-one come up! Thereupon the coffer will come up, and he will break it, and the chests in like manner, and the small boxes; and the sparrow will come forth from the little box, and he will strangle it, and I shall die.

So thereupon Seyf-el-Mulook said, That King's son is myself, and this is the ring of Suleymán the son of Dáood (on both of whom be peace!) upon my finger. Arise then and come with us to the shore of this sea, that we may see whether these his words be false or true.—The two, therefore, arose, and walked on until they came to the sea, when Dólet-Khátoon stood upon the sea-shore, and Seyf-el-Mulook entered the water to his waist, and said, By virtue of the names and talismans that are upon this seal-ring, and by the influence of Suleymán (on whom be peace!), let the soul of such-a-one, the son of the Blue

King, the Jinnee, come forth! And immediately the sea became agitated, and the coffer came up. So Seyf-el-Mulook took it, and struck it against the rock, and broke it, and he broke the chest and the small boxes, and took forth the sparrow from the little box. They then returned to the palace, and ascended the couch; and, lo, a horrible dust arose, and a huge thing came flying, and saying, Spare me, O son of the King, and slay me not, but make me thy emancipated slave, and I will cause thee to attain thy desire. But Dólet-Khátoon said to him, The Jinnee hath come: therefore kill the sparrow, lest this accursed wretch enter the palace, and take the sparrow from thee, and slay thee, and slay me after thee. So upon this he strangled the sparrow, and died, and the Jinnee fell upon the ground, a heap of black ashes.

Then Dólet-Khátoon said, We have escaped from the hand of this accursed wretch, and how shall we now act? Seyf-el-Mulook answered, We must seek aid of God (whose name be exalted!), who hath afflicted us; for He will order our affair, and will aid us to effect our deliverance from our present state. And he arose and pulled off, of the doors of the palace, about ten doors. These were of sandal-wood and aloes-wood, and their nails were of gold and silver. And he took some ropes which were there, of common silk and floss-silk, and bound the doors together; after which he and Dólet-Khátoon helped each other so that they conveyed them to the sea and cast them into it.

they having become a raft;⁴⁸ and they tied it to the shore. They then returned to the palace, and carried off the dishes of gold and silver, and likewise the jewels and jacinths and precious minerals. They transported all that was in the palace of such things as were light to carry and of high price, and put them upon that raft, and they embarked upon it, placing their reliance upon God (whose name be exalted!), who satisfieth, and doth not disappoint, him who relieth upon Him. They also made for themselves two pieces of wood as oars; and they loosed the ropes, and let the raft take its course with them over the sea. They ceased not to proceed in this manner for a period of four months, until their provisions were exhausted, and their affliction became violent, and their spirits were oppressed: so they begged of God to grant them deliverance from the state in which they were. Seyf-el-Mulook, during the course of their voyage, used, when he slept, to put Dólet-Khátoon behind his back; and when he turned over, the sword was between them.⁴⁹ And while they were in this state, one night, it happened that Seyf-el-Mulook was asleep, and Dólet-Khátoon awake, and, lo, the raft inclined to the shore, and came to a harbour in which were ships. So Dólet-Khátoon saw the ships, and she heard a man talking with the sailors, and the man who was talking was the chief captain. Therefore, when she heard the voice of the captain, she knew that this was the harbour of some city, and that they had arrived at the habitations

of men; and she rejoiced greatly, and, having roused Seyf-el-Mulook from his sleep, she said to him, Arise, and ask this captain respecting the name of this city, and respecting this harbour. And thereupon, Seyf-el-Mulook arose, joyful, and said to him, O my brother, what is the name of this city, and what is this harbour called, and what is the name of its King? But the captain replied, O lying-faced!⁵⁰ O silly-bearded! if thou know not this harbour nor this city, how camest thou hither? Seyf-el-Mulook said, I am a stranger, and I was in a vessel, one of the merchant-vessels, and it was wrecked, and sank with all that was in it; but I got upon a plank, and have arrived here, and I asked thee a question, which is not disgraceful. So the captain said, This is the city called 'Emáreeyeh, and this harbour is called the harbour Kemeen el-Bahreyn.⁵¹

Now when Dólet-Khátoon heard these words, she rejoiced exceedingly, and said, Praise be to God! So Seyf-el-Mulook said, What is the news? And she answered, O Seyf-el-Mulook, rejoice at the announcement of speedy relief; for the King of this city is my uncle, the brother of my father, and his name is 'Áli-l-Mulook.⁵² Then she said to him, Ask him, and say to him, Is the Sultán of this city, 'Áli-l-Mulook, well? He therefore asked him that question; and the captain, enraged at him, replied, Thou sayest, In my life I never came hither; but am a stranger:—who then acquainted thee with the name of the lord of this city?—And Dólet-Khátoon was glad, and

she knew the captain; his name was Mo'een-ed-Deen,⁵³ and he was one of her father's captains: he had come forth to search for her, when she was lost, and found her not, and he ceased not to search about until he came to the city of her uncle. Then she said to Seyf-el-Mulook, Say to him, O captain Mo'een-ed-Deen, come and answer the summons of thy mistress. So he called to him in the words which she had said; and when the captain heard his words, he was violently enraged, and said to him, O dog, who art thou, and how knewest thou me? And he said to some of the sailors, Hand me a staff of shoom,⁵⁴ that I may go to this unlucky fellow and break his head. He then took the staff, and went towards Seyf-el-Mulook; and he saw the raft, and saw upon it an object wonderful and beautiful, whereat his mind was amazed; and looking, and taking a sure view, he beheld Dólet-Khátoon sitting, like a piece of the moon. He therefore said, What is with thee? And Seyf-el-Mulook answered him, With me is a damsel named Dólet-Khátoon. And when the captain heard these words he fell down in a fit, on his hearing her name, and knowing that she was his mistress, and the daughter of his King. Then, as soon as he recovered, he left the raft with what was upon it, and repaired to the city, went up to the palace of the King, and asked permission to go in to him. So the chamberlain went in to the King, and said, The captain Mo'een hath come to thee to give thee good news. Wherefore he

gave him permission to enter, and he went in to the King, and kissed the ground before him, and said to him, O King, thou hast to give a present for good news; for the daughter of thy brother, Dólet-Khátoon, hath arrived at the city, in good health and prosperity, and she is upon a raft, accompanied by a young man like the moon in the night of its fulness. And when the King heard the tidings of the daughter of his brother, he rejoiced, and conferred a sumptuous robe of honour upon the captain. He also ordered immediately that they should decorate the city for the safety of the daughter of his brother, and sent to her, and caused her to be brought to him, together with Seyf-el-Mulook, and saluted them, and congratulated them on their safety. He then sent to his brother to inform him that his daughter had been found and that she was with him; and when the messenger came to him, he prepared himself, and the troops assembled, and Táj-el-Mulook, the father of Dólet-Khátoon, set forth, and proceeded until he came to his brother 'Áli-l-Mulook, when he met his daughter, and they rejoiced exceedingly.

Táj-el-Mulook remained with his brother a week; after which he took his daughter, and likewise Seyf-el-Mulook, and they proceeded until they came to Sarandeeb, her father's country, when Dólet-Khátoon met her mother, and they rejoiced at her safety, and celebrated festivities; and it was a great day, the like of which is not seen. As to the King, he treated Seyf-el-Mulook

with honour, and said to him, O Seyf-el-Mulook, thou hast done unto me and my daughter all this benefit, and I am not able to requite thee for it, nor can any one requite thee save the Lord of all creatures: but I desire of thee that thou sit upon the throne in my place, and govern in the land of India; for I have given to thee my kingdom and my throne and my treasures and my servants, and all this is a present from me unto thee. So thereupon Seyf-el-Mulook arose, and kissed the ground before the King, and thanked him, and said unto him, O King of the age, I have accepted all that thou hast given to me, and it is returned from me unto thee as a present also; for I, O King of the age, desire not kingdom nor empire, nor desire I aught but that God (whose name be exalted!) may cause me to attain my desire. The King then said to him, These my treasures are at thy disposal, O Seyf-el-Mulook: whatsoever thou desire of them, take it, and consult me not respecting it, and may God recompense thee for me with every thing good! But Seyf-el-Mulook replied, May God strengthen the King! There is no delight for me in sovereignty nor in wealth until I attain my wish; but I desire now to divert myself in this city, and to see its great thoroughfare-streets and its markets. — So Táj-el-Mulook ordered that they should bring him a horse of excellent breed; and accordingly they brought him a horse saddled and bridled, of excellent breed, and he mounted it, and went forth into the market, and

rode through the great thoroughfare-streets of the city. And while he was looking to the right and left, he saw a young man, with a tunic, crying it at the price of fifteen pieces of gold; and, looking attentively at him, he found him to resemble his brother Sá'ed; and, in truth, he was Sá'ed himself; but his complexion and condition were changed by protracted estrangement and the difficulties of travel; so he did not know him. He then said to those who were around him, Bring this young man, that I may interrogate him. And they brought him to him, and he said, Take him and convey him to the palace in which I am staying, and let him remain with you until I return from diverting myself. But they imagined that he said to them, Take him and convey him to the prison. And they said, Perhaps this is one of his memlooks, who hath fled from him.

Accordingly they took him and conveyed him to the prison, and shackled him, and left him sitting there. Then Seyf-el-Mulook returned from diverting himself, and went up into the palace; but he forgot his brother Sá'ed, and no one mentioned him to him. So Sá'ed remained in the prison; and when they went forth with the prisoners to employ them in constructions and repairs and similar works, they took Sá'ed with them, and he worked with the prisoners, and dirt increased upon him. He remained in this state for the space of a month, reflecting upon his circumstances, and saying within himself, What

is the cause of my imprisonment? And Seyf-el-Mulook was occupied by his joys and other things. But it happened that he was sitting one day, and remembered his brother Sá'ed: so he said to the memlooks who were with him, Where is the memlook who was with you on such a day? They replied, Didst thou not say to us, Convey him to the prison? He said, I did not say to you these words; but I said to you, Convey him to the palace in which I am staying. Then he sent the chamberlains to Sá'ed: so they brought him to him, shackled; and they loosed him from his shackles, and stationed him before Seyf-el-Mulook, who said to him, O young man, from what country art thou? And he answered him, I am from Egypt, and my name is Sá'ed, the son of the Wezeer Fáris. When Seyf-el-Mulook, therefore, heard his words, he rose from the throne, threw himself upon him, and clung to his neck; and by reason of his joy, he wept violently, and said, O my brother, O Sá'ed, praise be to God that thou art living, and that I have seen thee; for I am thy brother Seyf-el-Mulook, the son of the King 'Ásim. So when Sá'ed heard the words of his brother, and knew him, they embraced each other, and wept together; and the persons who were present wondered at them. Then Seyf-el-Mulook ordered that they should take Sá'ed and conduct him to the bath. Accordingly they conducted him thither; and on his coming forth from the bath, they clad him in sumptuous apparel, and brought him back to the

chamber of Seyf-el-Mulook, who seated him with him on the throne. And when Táj-el-Mulook knew of this, he rejoiced greatly at the meeting of Seyf-el-Mulook with his brother Sá'ed; and he came, and the three sat conversing upon the events that had happened to them from first to last.

Then Sá'ed said, O my brother, O Seyf-el-Mulook, when the ship was submerged and the memlooks also were submerged, I and a party of memlooks got upon a plank, and it proceeded with us over the sea for a period of a whole month; after which, the wind cast us, by the decree of God (whose name be exalted!), upon an island. So we landed upon it; and we were hungry; wherefore we went in among the trees and ate of the fruits, and were busied with eating; and we were not aware when there came forth upon us people like 'Efreet, who sprang upon us, and mounted upon our shoulders, saying to us, Go on with us; for ye have become our asses. I therefore said to him who had mounted me, What art thou, and why hast thou mounted me? And when he heard from me these words, he wound his leg round my neck in such a manner that I nearly died, and he beat me upon my back with his other leg so that I thought he had broken my back. I then fell upon the ground, on my face, and no strength remained in me by reason of my hunger and thirst. So when I fell, he knew that I was hungry, and, taking me by my hand, he brought me to a tree abounding with

fruit, and it was a pear-tree; and he said to me, Eat from this tree until thou art satiated. I therefore ate from that tree until I was satiated, and I arose to walk, without desiring to do so; but I had not gone more than a little way before that person turned back and mounted again upon my shoulders. A while I walked, a while I ran, and a while I trotted; and he, riding upon me, laughed, and said, In my life I have never seen an ass like thee.

Now it happened that we gathered some bunches of grapes one day, and put them into a trench, and trod them with our feet, and that trench became a great pool. Then we waited some time, and, coming again to the trench, we found that the sun had heated that juice, and that it had become wine. So after that, we used to drink of it, and intoxicate ourselves, and our faces became red, and we used to sing and dance, by reason of the exhilaration produced by intoxication; whereupon they said, What is it that reddeneth your faces, and maketh you dance and sing? We replied, Ask ye not respecting this. And what desire ye by asking respecting it? — They said, Inform us, that we may know the truth of the case. And we replied, [It is] the expressed juice of grapes. And upon this they took us to a valley, of which we knew not the length nor the breadth, and in that valley were grapevines of which neither the beginning nor the end was known: every one of the bunches that were upon them was as much as twenty pounds

in weight, and every one was within easy reach; and they said to us, Gather of these. We therefore gathered of them a great quantity; and I saw there a large trench, larger than a great tank, which we filled with grapes, and we trod them with our feet, and did as we had done the first time: so it became wine, and we said to them, It hath come to perfection. With what then will ye drink? — Whereupon they answered us, There were in our possession some asses like you, and we ate them, and their heads remain: therefore give us to drink in their skulls. And we gave them to drink, and they became intoxicated; after which they lay down: and they were about two hundred. Upon this we said, one to another, Is it not enough for these to ride us, but will they eat us also? There is no strength nor power but in God, the High, the Great! But we will make intoxication to overcome them, and then we will kill them, and be secure from them, and escape from their hands. — Accordingly we roused them, and proceeded to fill for them those skulls, and to give them to drink; but they said, This is bitter. So we said to them, Wherefore do ye say that this is bitter? Every one who saith that, if he drink not of it ten times he will die the same day. — They therefore feared death, and said to us, Give us to drink all the ten times. And when they had drunk what remained of the ten draughts, they were intoxicated, and their intoxication was excessive, and their strength entirely failed: so we

dragged them by their hands, and collected a great quantity of the sticks of those vines and put them around them and upon them; after which we set fire to the sticks, and stood at a distance, to see what would become of them. We then approached them, after the fire had become low, and we saw that they were reduced to a heap of ashes.

We therefore praised God (whose name be exalted!) who had saved us from them, and, going forth from the midst of that island, we sought the shore of the sea. Then we parted. But as to me and two of the memlooks, we walked until we came to a great wood, abounding with trees, where we busied ourselves with eating. And, lo, a person of tall stature, with a long beard, with long ears, and with two eyes like two cressets, before whom were many sheep which he was tending, and with him was a party of persons like himself. And when he saw us, he rejoiced at our coming, and was glad; and he welcomed us, saying, A friendly and free welcome! Come to my abode, that I may slaughter for you one of these sheep, and roast it, and feed you. — So we said to him, And where is thy place? And he answered, Near to this mountain: go ye then in this direction until ye see a cave, which enter ye; for in it are many guests like you. Go and sit with them until we prepare for you the entertainment. — And we felt sure that his words were true, and went in that direction, and entered that cave; but we

saw the guests that were in it all of them blind; and when we went in to them, one of them said, I am sick:—and another said, I am infirm. So we said to them, What are these words that ye utter? What is the cause of your infirmity and your disease?—And they asked us, saying, Who are ye? We answered them, We are guests. And they said to us, What hath thrown you into the hand of this accursed wretch? There is no strength nor power but in God, the High, the Great! This is a Ghool, that eateth the sons of Adam, and he hath blinded us, and desireth to eat us.—We therefore said to them, How hath this Ghool blinded you? They replied, Verily forthwith he will blind you like us.—But how, said we, will he blind us? They answered us, He will bring you cups of milk, and will say to you, Ye are wearied by your journey: therefore take this milk, and drink of it. And when ye drink of it, ye will become like us.—So I said within myself, There remaineth for us no escape save by stratagem. And I dug a hole in the ground, and sat over it. Then, after a while, the accursed Ghool came in to us, bringing cups of milk, and he handed to me a cup, and handed a cup to each of those who were with me, saying to us, Ye have come from the desert thirsty; therefore take this milk, and drink of it, while I roast for you the meat. Now as to myself, I took the cup, and put it near to my mouth, and emptied it into the hole; after which I cried out, Ah! my sight is gone, and I have

become blind! And I held my eyes with my hand, and began to weep and cry out, while he laughed, and said, Fear not. But as to the two who were my companions, they drank the milk, and became blind. And thereupon the accursed arose immediately, and, having closed the entrance of the cave, drew near to me, and felt my ribs, and he found me lean, having no meat upon me; wherefore he felt another, and he saw that he was fat, and rejoiced thereat. He then slaughtered three sheep, and skinned them, and he brought some spits of iron, upon which he put the flesh of the sheep, and he put them over a fire, and roasted the meat; after which he brought it to my two companions, who ate, and he ate with them. He next brought a leathern bottle full of wine, and drank it, and laid himself down upon his face and snored.

So upon this I said within myself, Verily he is immersed in sleep, and how shall I slay him? Then I remembered the spits; and I took two of them, and put them into the fire, and waited until they had become like red-hot coals; whereupon I girded myself, and, having risen upon my feet, took the two iron spits in my hand, and drew near to the accursed, and thrust them into his eyes, pressing upon them with all my strength. So by reason of the sweetness of life he rose erect upon his feet and desired to lay hold upon me, after he had become blind. But I fled from him into the inner part of the cave, while he pursued me; and I said to the blind men who

were with him, What is to be done with this accursed? Upon which one of them said, O Sá'ed, arise and ascend to this aperture: thou wilt find in it a polished sword; and do thou take it, and come to me, that I may tell thee what thou shalt do. Accordingly I ascended to the aperture, and took the sword, and came to that man; and he said to me, Take it, and smite him upon his waist, and he will die instantly. I therefore arose and ran after him, and he was tired with running, and he came to the blind men to kill them: so I came to him, and smote him with the sword upon his waist, and he became divided in twain; upon which he cried out to me, saying, O man, since thou desirest my slaughter, smite me a second time. Wherefore I resolved to smite him a second time; but he who directed me to the sword said, Smite him not a second time; for in that case he will not die, but will live, and will destroy us. So I complied with the direction of that man, and smote him not; and the accursed died. The man then said to me, Arise; open the cave, and let us go forth from it. Perhaps God will aid us, and we shall be safe from this place. — But I replied, No harm remaineth for us. We will rather rest, and slaughter some of these sheep, and drink of this wine; for the land is far-extending. — And we remained in this place for a period of two months, eating of these sheep and of the fruits.

After this, it happened that we were sitting upon the shore of the sea, one day, and I saw a

large ship appearing upon the sea in the distance: so we made a sign to the persons on board of it, and called out to them. But they feared that Ghool; for they knew that upon this island was a Ghool that ate human beings: wherefore they desired to escape.⁵⁵ We however made signs to them with the ends of our turbans, and drew nearer to them, and proceeded to call out to them; and thereupon one of the passengers, who was sharp-sighted, said, O company of passengers, verily I see these indistinct objects to be human beings like us, and they have not the form of Ghools. Then they came towards us by little and little until they drew near to us; and when they were convinced that we were human beings, they saluted us, and we returned their salutation, and gave them the good news of the slaughter of the accursed Ghool; whereupon they thanked us. We then provided ourselves from the island with some of the fruits that were upon it, and embarked on board the ship, and it bore us along with a fair wind for the space of three days. But after that, a wind rose against us, and the darkness of the sky became excessive, and not more than one hour had elapsed when the wind bore the ship to a mountain, and it was wrecked, and its planks were rent asunder.⁵⁶ However, God, the Great, decreed that I should lay hold of one of its planks, and I got upon it, and it bore me along for two days. A fair wind had then come, and I, sitting upon the plank, proceeded to row with my feet for some time, until God (whose

name be exalted!) caused me to reach the shore in safety, and I landed at this city. But I had become a stranger, alone, solitary, not knowing what to do, and hunger had tormented me, and extreme trouble had befallen me. I therefore came to the market of the city, after I had hidden myself and pulled off this tunic, saying within myself, I will sell it, and sustain myself with its price until God shall accomplish what He will accomplish. Then, O my brother, I took the tunic in my hand, and the people were looking at it, and bidding up for its price, until thou camest and sawest me, and gavest orders to convey me to the palace; whereupon the young men took me and imprisoned me; and after this period thou rememberedst me, and causedst me to be brought to thee. Thus I have acquainted thee with the events that have happened to me; and praise be to God for the meeting!

And when Seyf-el-Mulook, and Táj-el-Mulook the father of Dólet-Khátoon, heard the story of the Wezeer Sá'ed, they wondered at it greatly. Táj-el-Mulook had prepared a pleasant place for Seyf-el-Mulook and his brother Sá'ed; and Dólet-Khátoon used to come to Seyf-el-Mulook, and to thank him, and converse with him respecting his kind conduct. Then the Wezeer Sá'ed said, O Queen, I desire thine aid to accomplish his wish. And she replied, Yes; I will exert myself in his favour so that he shall attain his wish, if it be the will of God, whose name be exalted! And looking towards Seyf-el-Mulook, she said

to him, Be of good heart, and cheerful eye. — Thus was the case of Seyf-el-Mulook and his Wezeer Sá'ed. And now, as to the Queen Bedeea-el-Jemál, information was brought to her of the return of her sister Dólet-Khátoon to her father and her country; and she said, I must visit her and salute her in beautiful trim and ornaments and apparel. So she repaired to her; and when she drew near to her abode, the Queen Dólet-Khátoon met her, and saluted her and embraced her, and kissed her between her eyes; and the Queen Bedeea-el-Jemál congratulated her on her safety. Then they sat conversing, and Bedeea-el-Jemál said to Dólet-Khátoon, What happened to thee during thine absence from thy country? — O my sister, replied Dólet-Khátoon, ask me not respecting the things that befell me. Oh, what difficulties do human creatures endure! — And how so? asked Bedeea-el-Jemál. She answered, O my sister, I was in the Lofty Palace, and in it the son of the Blue King had possession of me. And she related to her the rest of the story from first to last, and the story of Seyf-el-Mulook, and what happened to him in the palace, and the difficulties and horrors that he had endured until he came to the Lofty Palace: also how he had killed the son of the Blue King, and how he had pulled off the doors, and made them into a raft, and made for it oars; and how he came hither; whereat Bedeea-el-Jemál wondered. Then she said, By Allah, O my sister, verily this was one of the most extraordinary of wonderful cases,

and I desire to acquaint thee with the origin of his tale; but bashfulness preventeth my doing so. Bedeea-el-Jemál therefore said to her, What is the cause of thy bashfulness, when thou art my sister and my companion, and we have much between us, and I know that thou desirest not for me aught save what is good? Wherefore then shouldst thou be abashed at me? Acquaint me with that which thou hast to say, and be not abashed at me, nor conceal from me aught of the matter.

So Dólet-Khátoon replied, Verily he saw thy portrait on the tunic which thy father sent to Suleymán the son of Dáood, on both of whom be peace! Suleymán opened it not, nor saw what was on it, but sent it to the King 'Ásim the son of Safwán, the King of Egypt, among other presents and rarities which he sent to him; and the King 'Ásim gave it to his son Seyf-el-Mulook before he opened it. And when Seyf-el-Mulook took it, he opened it, desiring to put it on himself, and he saw on it thy portrait, and became enamoured of it; wherefore he came forth to seek thee, and he endured all these difficulties on thine account. — But Bedeea-el-Jemál said (and her face had become red, and she was abashed at Dólet-Khátoon), Verily this is a thing that can never be; for mankind agree not with the Jánn. So Dólet-Khátoon proceeded to describe to her Seyf-el-Mulook, and the excellence of his form and his conduct and his horsemanship; and she ceased not to praise him and to

mention to her his qualities until she said, O my sister, for the sake of God (whose name be exalted!) and for my sake, come and converse with him, though thou speak but a single word. But Bedeea-el-Jemál replied, Verily these words that thou utterest I will not hear, nor will I yield to thy wish expressed in them. And she seemed as though she heard not of them aught, and as though no love for Seyf-el-Mulook and the excellence of his form and his conduct and his horsemanship entered her heart. Then Dólet-Khátoon humbled herself to her, and kissed her feet, and said, O Bedeea-el-Jemál, by the milk that we have sucked, I and thou, and by the characters engraved upon the seal of Suleymán (on whom be peace!), hear these my words; for I pledged myself to him in the Lofty Palace that I would shew him thy face. I conjure thee then by Allah to shew him thy form once, for my sake, and that thou also see him. — And she proceeded to weep to her, and to humble herself to her, and to kiss her hands and her feet, until she consented, and said, For thy sake I will shew him my face once.

Upon this, therefore, the heart of Dólet-Khátoon was comforted. She kissed her hands and her feet, and went forth, and came to the largest palace, which was in the garden; and she ordered the female slaves to spread the furniture in it, to set in it a couch of gold, and to place the wine-vessels in order. She then arose, and went in to Seyf-el-Mulook and Sá'ed his Wezeer, who

were sitting in their place, and gave to Seyf-el-Mulook the good news of the attainment of his desire, and the accomplishment of his wish; and she said to him, Repair to the garden, thou and thy brother, and enter the palace, and conceal yourselves from the eyes of the people, so that no one of those who are in the palace may see you, until I and Bedeea-el-Jemál come. So Seyf-el-Mulook and Sá'ed arose, and repaired to the place to which Dólet-Khátoon had directed them; and when they entered it, they saw a couch of gold set, with the cushions upon it, and there were viands and wine. And they sat a while. Then Seyf-el-Mulook thought upon his beloved, and his bosom thereupon became contracted, and love and desire assailed him: he therefore arose and walked on until he went forth from the entrance-passage of the palace. His brother Sá'ed followed him; but he said to him, O my brother, sit thou in thy place, and follow me not, until I return to thee. So Sá'ed sat, and Seyf-el-Mulook descended, and entered the garden, intoxicated by the wine of desire, perplexed by excess of passion and distraction; love had agitated him, and ecstasy had overcome him, and he recited these verses:—

O Bedeea-el-Jemál, I have none beside thee; have mercy on me then, for I am the captive of thy love:
Thou art the object of my search, and my desire and my joy. My heart hath refused to love any beside thee.
Would I were informed if thou knewest of my weeping all the night long with sleepless eye.

Command sleep to sojourn in my eyelid, and then perhaps I shall behold thee in a dream.

Be favourable to one who is distracted by love. Save him from the destructive effects of thy cruelty.

May God increase thy beauty and thy happiness, and may all thine enemies be a ransom for thee.

The lovers shall be ranged, on the day of resurrection, beneath my banner, and all the beauties beneath thine.

Then he wept again, and recited other verses; and thus he continued to do, now weeping, and now reciting, till Sá'ed, thinking him slow to return, went forth from the palace to search for him in the garden, and saw him walking there, perplexed, and reciting verses. Thereupon Seyfel-Mulook and Sá'ed his brother met, and they proceeded to divert themselves in the garden, and to eat of the fruits.

But as to Dólet-Khátoon, when she and Bedeea-el-Jemál came to the palace, they entered it, after the eunuchs had decorated it with varieties of ornaments, and done in it all that Dólet-Khátoon had ordered them, having prepared for Bedeea-el-Jemál a couch of gold that she might sit upon it. So when Bedeea-el-Jemál saw that couch, she seated herself upon it; and there was by her side a window overlooking the garden. The eunuchs had brought varieties of exquisite viands, and Bedeea-el-Jemál and Dólet-Khátoon ate, the latter putting morsels into the mouth of the former until she was satisfied; when she called for various sweetmeats, and the eunuchs brought them, and the two ladies

ate of them as much as sufficed them, and washed their hands. Next, Dólet-Khátoon prepared the wine and the wine-vessels, arranged the ewers and the cups, and proceeded to fill and to hand to Bedeea-el-Jemál; after which she filled the cup and drank. Then Bedeea-el-Jemál looked from the window that was by her side into that garden, and saw its fruits and branches; and happening to turn her eyes in the direction of Seyf-el-Mulook, she beheld him wandering about in the garden, with the Wezeer Sá'ed behind him, and heard Seyf-el-Mulook reciting verses, while he poured forth copious tears; and when she beheld him, the sight occasioned her a thousand sighs. She therefore looked towards Dólet-Khátoon (and the wine had made sport of her affections), and she said to her, O my sister, who is this young man that I see in the garden, perplexed, distracted, melancholy, sighing? So Dólet-Khatoon said to her, Wilt thou permit his presence with us that we may see him? She answered, if thou canst bring him, do so. And upon this Dólet-Khátoon called him, saying to him, O son of the King, come up to us, and approach us with thy beauty and loveliness. Wherefore Seyf-el-Mulook, knowing the voice of Dólet-Khátoon went up into the palace; and when his eye fell upon Bedeea-el-Jemál, he fell down in a fit: so Dólet-Khátoon sprinkled upon him a little rose-water, and he recovered from his fit. He then arose, and kissed the ground before Bedeea-el-Jemál, who was confounded by his beauty and

loveliness; and Dólet-Khátoon said, Know, O Queen, that this is Seyf-el-Mulook, through whose means my deliverance was effected, by the decree of God (whose name be exalted!), and he is the person whom all kinds of difficulties have befallen on thine account; wherefore I desire that thou regard him favourably. Upon this, Bedeea-el-Jemál, after laughing, said, And who fulfilleth vows, that this young man should fulfil them? For mankind are destitute of affection. — So Seyf-el-Mulook replied, O Queen, verily faithlessness will never be in me: and all people are not alike. And he wept before her and recited these verses: —

O Bedeea-el-Jemál, be propitious to one sorrowful, worn and afflicted by an enchanting, cruel eye!⁵⁷
By the beauteous colours combined in thy cheeks, the white and deep red like that of the anemone,
Punish not with abandonment one in constant suffering; for my body is wasting through protracted estrangement!
This is my wish, and the utmost that I hope for; and union is my desire, if this be possible.

Then he wept violently, and recited other verses; and when he had ended them, he wept again violently; whereupon Bedeea-el-Jemál said to him, O son of the King, verily I fear to give myself up to thee entirely, lest I should not experience from thee affection nor love; for often the good qualities of mankind are found to be few, and their perfidy is great. And know that the lord Suleymán the son of Dáood (on both

of whom be peace!) took Bilkees⁵⁸ lovingly; and when he saw another more beautiful than she, he turned from her to that other person. — But Seyf-el-Mulook replied, O my eye and my soul, God hath not created all mankind alike, and I, if it be the will of God, will fulfil my vow, and will die beneath thy feet. Thou shalt see what I will do agreeably with that which I say, and on God I depend for my doing as I say. — So upon this, Bedeea-el-Jemál said to him, Sit, and be at ease, and swear to me by thy religion, and let us covenant with each other, that neither of us will be treacherous to the other; and may God (whose name be exalted!) execute vengeance on the one who is treacherous to the other! And when Seyf-el-Mulook heard from her these words, he sat; and, with the hand of each in the hand of the other, they swore that neither of them would prefer to the other any person, whether of mankind or of the Jinn. Then they remained a while embracing one another, and weeping by reason of the violence of their joy. And after Bedeea-el-Jemál and Seyf-el-Mulook had sworn, each to the other, Seyf-el-Mulook arose to walk, and Bedeea-el-Jemál arose also to walk, attended by a slave-girl carrying some food, and carrying likewise a bottle full of wine. And Bedeea-el-Jemál sat, and the slave-girl put before her the food and the wine; but they had not remained more than a short time when Seyf-el-Mulook approached; whereupon she met him with salutation, and they embraced each other,

After this, they sat a while eating and drinking; and Bedeea-el-Jemál said, O son of the King, when thou enterest the Garden of Irem, thou wilt see a large tent pitched, of red satin, and its lining of green silk. Enter the tent, and fortify thy heart. Thou wilt there see an old woman sitting upon a couch of red gold set with large pearls and with jewels; and when thou enterest, salute her with politeness and reverence; and look towards the couch; thou wilt find beneath it a pair of slippers interwoven with gold and adorned with minerals. Take those slippers and kiss them, and put them upon thy head:⁵⁹ then put them beneath thy right arm-pit, and stand before the old woman, silent, and hanging down thy head. And when she asketh thee and saith to thee, Whence hast thou come, and how arrivedst thou here, and who made known to thee this place, and for what reason tookest thou these slippers? — be thou silent until this my slave-girl entereth and converseth with her, and endeavoureth to render her favourable to thee, and striveth to content her mind by words. Perhaps God (whose name be exalted!) may incline her heart to thee and she may consent to that which thou desirest. — She then called that slave-girl; and her name was Marjáneh; and she said to her, By the love of me, accomplish this affair this day, and be not slothful in doing it. If thou accomplish it this day, thou shalt be free for the sake of God (whose name be exalted!), and thou shalt receive generous treatment, and there

shall not be any dearer in my estimation than thou, nor will I reveal my secret to any but thee. — So she replied, O my mistress, and light of mine eye, tell me what is thine affair, that I may accomplish it for thee on my head and mine eye. And she said to her, It is, that thou carry this human being upon thy shoulders, and convey him to the Garden of Irem, to the presence of my grandmother, the mother of my father; that thou convey him to her tent, and take care of him. And when thou enterest the tent, thou with him, and seest him take the slippers, and pay homage to them, and she saith to him, Whence art thou, and by what way camest thou, and who brought thee to this place, and for what reason tookest thou these slippers, and what is thine affair that I may accomplish it for thee? — thereupon enter thou quickly, and salute her and say to her, O my mistress, I am the person who brought him hither, and he is the son of the King of Egypt, and he is the person who went to the Lofty Palace, and killed the son of the Blue King, and delivered the Queen Dólet-Khátoon, and conveyed her to her father safe; and I have brought him to thee that he may inform thee and give thee the glad tidings of her safety: therefore be gracious unto him. — Then, after that, say to her, By Allah, I conjure thee tell me, is not this young man comely, O my mistress? And she will answer thee, Yes. And thereupon say to her, O my mistress, verily he is perfect in honour and generosity and courage,

and he is the lord of Egypt, and its King, and he compriseth all praiseworthy qualities. And when she saith to thee, What is his affair? — reply, My mistress saluteth thee, and asketh thee, how long shall she remain in the house a maiden, unmarried? For the time hath become tedious to her. What then is thy desire in not marrying her, and wherefore dost thou not marry her during thy life and the life of her mother, like other damsels? — And if she say to thee, How shall we act to marry her? If she know any one, or if any one have occurred to her mind, let her inform us respecting him, and we will do for her as she wisheth as far as may be possible: — then do thou reply, O my mistress, thy daughter saith to thee, Ye were desirous of marrying me to Suleymán (on whom be peace!), and ye designed for him my portrait on the tunic. But he had no lot in me; and he sent the tunic to the King of Egypt, who gave it to his son, and he saw my portrait delineated upon it, and became enamoured of me; wherefore he abandoned the kingdom of his father and his mother, turning from the world and what it containeth, and came forth wandering over the earth without regard to any thing, and endured the greatest of troubles and horrors on my account.

The slave-girl then took up Seyf-el-Mulook, and said to him, Close thine eyes. He therefore did so; and she flew up with him to the sky; and after a while, she said to him, O son of the King, open thine eyes. So he opened his eyes, and

beheld the garden, the Garden of Irem; and the slave-girl Marjáneh said to him, Enter, O Seyf-el-Mulook, this tent. Upon this, Seyf-el-Mulook uttered the name of God, and entered, and, casting a look in the garden, he saw the old woman sitting upon the couch, with the female slaves in attendance upon her; wherefore he approached her with politeness and reverence, took the slippers and kissed them, and did as Bedeea-el-Jemál had directed him. The old woman then said to him, Who art thou, and whence hast thou come, and from what country art thou, and who brought thee to this place, and for what reason tookest thou these slippers and kissedst them, and when didst thou tell me of a want, and I did not perform it for thee? So upon this the slave-girl Marjáneh entered, and saluted her with politeness and reverence; after which she repeated what Bedeea-el-Jemál had told her. But when the old woman heard these words, she cried out at her, and was incensed against her, and said, How can there be agreement between mankind and the Jinn? Seyf-el-Mulook therefore replied, I will agree with thee, and be thy page, and die loving thee, and keep thy covenant, and see none but thee, and thou shalt see my veracity and my freedom from falsehood, and the excellence of my generosity towards thee, if it be the will of God, whose name be exalted! Then the old woman reflected for some time, with her head hung down; and after that, she raised her head, and said, O comely young man, wilt thou keep

the covenant and the compact? He answered her, Yes, by Him who raised the heaven and spread out the earth upon the water, verily I will keep the covenant. And upon this the old woman said, I will accomplish for thee thine affair, if it be the will of God (whose name be exalted!); but go now into the garden, and divert thyself in it, and eat of the fruits of which the equals exist not, and of which there are not in the world the like, while I send to my son Shahyál, who will come, and I will talk with him on that affair, and nought but good will happen, if it be the will of God (whose name be exalted!); for he will not oppose me, nor disobey my command. I will marry to thee his daughter Bedeea-el-Jemál: so be of good heart; for she shall be thy wife, O Seyf-el-Mulook. — And when Seyf-el-Mulook heard from her these words, he thanked her, and kissed her hands and her feet, and went forth from her into the garden. The old woman then looked towards that slave-girl, and said to her, Go forth and search for my son Shahyál, see for him in whatsoever quarter and place he is, and bring him unto me. So the slave-girl went and searched for the King Shahyál, and she met with him, and brought him to his mother.

Meanwhile, Seyf-el-Mulook was diverting himself in the garden, when five of the Jánn, who were of the subjects of the Blue King, saw him; and they said, Whence is this man, and who brought him to this place? Perhaps he is the person who killed the son of the Blue King. —

Then they said, one to another, We will employ a stratagem against him, and interrogate him, and ask information of him. So they walked on by little and little until they came to Seyf-el-Mulook in a side of the garden, when they seated themselves by him, and said to him, O comely young man, thou failedst not in killing the son of the Blue King, and delivering Dólet-Khátoon from him. He was a perfidious dog, and had circumvented her; and had not God sent thee to her for that purpose, she had never escaped. But how didst thou kill him? — And Seyf-el-Mulook looked at them and answered them, I killed him by means of this seal-ring that is upon my finger. So it was evident to them that he was the person who killed him: therefore two of them seized his hands, and two his feet, and the other held his mouth, lest he should call out, and the people of the King Shahyál should hear him and deliver him from their hands. Then they took him up and flew away with him, and they ceased not in their flight, until they alighted in the presence of their King, when they stationed him before him, and said, O King of the age, we have brought thee him who killed thy son. — And where is he? said the King. They answered, This is he. And the Blue King said to him, Didst thou kill my son, and the vital spark of my heart, and the light of mine eye, without right, and without any offence that he had committed against thee? Seyf-el-Mulook answered him, Yes, I killed him; but on account of his tyranny and his iniquity;

for he took the children of the Kings, and conveyed them to the Abandoned Well and the Lofty Palace, and separated them from their families, and acted impudently towards them. I killed him by means of this ring that is upon my finger, and God hurried his soul to the fire, and miserable is the abode to which he hath gone. — So it was evident to the Blue King that this was the person who killed his son, without doubt; and thereupon he called for his Wezeer, and said to him, This is the person who killed my son, without any uncertainty or doubt. What then dost thou counsel me to do in his case? Shall I slay him in the most abominable manner, or torture him with the most grievous torture, or how shall I act? — The chief Wezeer answered, Cut off one of his limbs. Another said, Inflict upon him every day a severe beating. Another said, Cut him through the middle. Another said, Cut off all his fingers, and burn them with fire. Another said, Crucify him. And every one of them proceeded to speak according to his judgment.

But there was with the Blue King a great Emeer, acquainted with affairs and with the circumstances of the times, and he said to the King, O King of the age, I will say to thee some words, and it is thine to judge whether thou wilt attend to that which I counsel thee to do. He was the counsellor of his kingdom, and the chief officer of his empire, and the King used to attend to his words, and act according to his judgment, and not oppose him in aught. Now he rose

upon his feet, kissed the ground before him, and said to him, O King of the age, if I give thee advice in this affair, wilt thou follow it, and wilt thou grant me indemnity? And the King answered him, Shew thine opinion, and thou shalt be safe. Then said he, O King, if thou kill this man, and receive not my advice, nor consider my words, the slaughter of him at this time will not be right; for he is in thy hand and in thine asylum, and he is thy captive, and when thou desirest him thou findest him, and mayest do with him as thou wilt. Be patient then, O King of the age; for this man hath entered the Garden of Irem, and married Bedeea-el-Jemál, the daughter of the King Shahyál, and become one of them, and thy people seized him and brought him unto thee, and he hath not concealed his case from them nor from thee. So if thou slay him, the King Shahyál will demand of thee his blood-revenge, and will act hostilely to thee, and come to thee with forces on account of his daughter, and thou art not able to prevail against his forces, nor hast thou power to contend with him. — The King therefore attended to this his advice, and gave orders to imprison Seyf-el-Mulook. — Thus did it happen unto him.

Now the lady Bedeea-el-Jemál, having met with her father Shahyál, sent the slave-girl to search for Seyf-el-Mulook; and she found him not; wherefore she returned to her mistress, and said, I have not found him in the garden. And she sent to the gardeners, and asked them respect-

ing Seyf-el-Mulook; and they answered, We saw him sitting beneath a tree, and lo, five persons, of the people of the Blue King, alighted by him, and conversed with him: then they took him up, and stopped his mouth, and flew with him, and departed. So when the lady Bedeea-el-Jemál heard these words, the affair was not a light matter to her. She was violently enraged, and, rising upon her feet, she said to her father the King Shahyál, How is it that thou art King, and the people of the Blue King come to our garden and take our guest and depart with him in safety while thou art living? In like manner his mother also began to provoke him, and to say, It is not fit that any one should transgress against us while thou art living. But he replied, O my mother, this human being killed the son of the Blue King, a Jinnee; so God cast him into his hand: how then should I go to him and act hostilely towards him on account of the human being? His mother however said to him, Go to him, and demand of him our guest; and if he be living, and he deliver him to thee, take him, and come back; but if he have slain him, seize the Blue King alive, him and his children and his hareem, and every one who hath his protection among his dependants, and bring them alive unto me, that I may slaughter them with mine own hand, and devastate his dwellings. If thou do not that which I have commanded thee, I will not hold thee lawfully acquitted of the obligation that thou owest me for my milk, and my rearing

of thee shall be as though it were to thee unlawful. — So upon this the King Shahyál arose and commanded his troops to go forth, and repaired unto him, in honour of his mother, and from a regard to the feelings of herself and of those who were beloved of her, and in order to the accomplishment of a thing that had been decreed from eternity.

Shahyál set forth with his troops, and they ceased not to pursue their way until they came to the Blue King, and the two armies met; whereupon the Blue King was defeated with his army, and the victors seized his children, great and small, and the lords of his empire and its great men, and bound them, and brought them before the King Shahyál, who said to the Blue King, O Blue, where is Seyf-el-Mulook, the human being, who was my guest? The Blue King said to him, O Shahyál, thou art a Jinnee and I am a Jinnee, and on account of a human being who hath killed my son dost thou do these deeds? He is the destroyer of my son, the vital spark of my heart and the ease of my soul, and how hast thou done all these deeds, and spilt the blood of so many thousand Jinnees? — But Shahyál replied, Desist from these words; and if he be living, bring him, and I will liberate thee, and will liberate every one of thy children whom I have seized: but if thou have slain him, I will slaughter thee and thy children. The Blue King said to him, O King, is this more dear unto thee than my son? The King Shahyál answered him, Verily

thy son was a tyrant; for he carried off the children of men, and the daughters of Kings, and put them in the Lofty Palace and the Abandoned Well, and acted impudently towards them. And the Blue King said to him, He is with me; but make thou reconciliation between us and him. So he reconciled them, and conferred upon them robes of honour, and he wrote a voucher agreed upon between the Blue King and Seyf-el-Mulook respecting the slaughter of the son of the former; after which, the King Shahyál received Seyf-el-Mulook, and entertained them handsomely; and the Blue King remained with him, he and his army, three days. Then Shahyál took Seyf-el-Mulook, and brought him to his mother, who rejoiced exceedingly at seeing him, and Shahyál wondered at the beauty of Seyf-el-Mulook, and his perfection and loveliness; and Seyf-el-Mulook related to him his story from beginning to end, telling him what had befallen him with Bedeea-el-Jemál.

The King Shahyál then said, O my mother, since thou hast consented to this, I hear and obey all that thou desirest: so take him and go with him to Sarandeeb, and celebrate there a magnificent festivity; for he is a comely young man, and hath endured horrors on her account. Accordingly she proceeded with her female slaves until they arrived at Sarandeeb, and entered the garden belonging to the mother of Dólet-Khátoon. Bedeea-el-Jemál saw Seyf-el-Mulook, after they had gone to the tent and met one an-

other, and the old woman related to them what he had experienced from the Blue King, and how he had been at the point of death in the prison of the Blue King. Then⁶¹ the King Táj-el-Mulook, the father of Dólet-Khátoon, summoned the great men of his empire, and they performed the ceremony of the contract of the marriage of Bedeea-el-Jemál to Seyf-el-Mulook, and married her to him; and when the ceremony of the contract was performed, the ushers of the court cried out, May it be blessed! He deserveth! — and they scattered the gold and silver upon the head of Seyf-el-Mulook, conferred costly robes of honour, and made banquets. Seyf-el-Mulook then said to Táj-el-Mulook, O King, pardon! I would ask of thee a thing, and I fear that thou mayest refuse it me and disappoint me. But Táj-el-Mulook replied, By Allah, wert thou to demand my soul, I would not withhold it from thee, on account of the kind actions that thou hast done. So Seyf-el-Mulook said, I desire that thou marry Dólet-Khátoon to my brother Sá'ed, that we may both be thy pages. And Táj-el-Mulook replied, I hear and obey. He forthwith assembled the great men of his empire a second time, and performed the ceremony of the contract of the marriage of his daughter Dólet-Khátoon to Sá'ed; and when they had finished the ceremony of the contract, they scattered the gold and the silver, and the King commanded that they should decorate the city. They then celebrated the festivity, and Seyf-el-Mulook took Bedeea-el-Jemál as his wife,

and Sá'ed took Dólet-Khátoon as his wife the same night. Seyf-el-Mulook ceased not to remain in retirement with Bedeea-el-Jemál for forty days; and she said to him one day, O son of the King, doth there remain in thy heart a regret for any thing? Seyf-el-Mulook answered, God forbid! I have accomplished my want, and no regret remaineth in my heart; but I desire to meet my father and mother in the land of Egypt, and to see if they have continued well or not. — So she ordered a party of her servants to convey him and Sá'ed to the land of Egypt; and they conveyed them to their families in Egypt; and Seyf-el-Mulook met his father and his mother, as also did Sá'ed, and they remained with them a week. Then each of them bade farewell to his father and his mother, and they departed to the city of Sarandeeb; and whenever they desired to see their families, they used to go and return. Thus Seyf-el-Mulook lived with Bedeea-el-Jemál a most pleasant and most agreeable life, and in like manner did Sá'ed with Dólet-Khátoon, until they were visited by the terminator of delight and the separator of companions. — Extolled be the perfection of the Living who dieth not, who created the creatures, and sentenced them to death, and who is the First, without beginning, and the Last, without end!

NOTES TO CHAPTER TWENTY-FOURTH

NOTE 1. In the original, this story has the following introduction, which I have transferred to this place because it seems to me to be of little interest, and calculated to induce expectations that will not be fully realized. The Breslau edition does not contain it.

“There was, in ancient times, a King, of the Kings of the Persians, whose name was Mohammad the son of Sebáik, and who ruled over the countries of Khurásán, and every year he used to invade the countries of the infidels, in El-Hind¹ and Es-Sind² and China, and the regions that are beyond the River [Oxus], and other countries besides these, of the Persians and other nations. He was a just, brave, generous, liberal King. And this King was fond of conversations over the cup, and traditions and verses, and histories and tales, and night-discourses, and the lives of the ancients. Whoever preserved in his memory an extraordinary tale, and related it to him, he used to confer favours upon him. It is said that if a stranger came to him with an extraordinary night-discourse, and recited before him, and he approved of his tale, and his words pleased him, he used to bestow upon him a sumptuous robe of honour, give him a thousand pieces of gold, mount him upon a horse saddled and bridled, clothe him from head to foot, and give him magnificent gifts; and the man would take the things and go his way.

“Now it happened that an old man came to him with an extraordinary night-tale, which he related before him, and he approved of it, and his words pleased him; so he gave orders to present to him a sumptuous gift, comprising a thousand pieces of gold of Khurásán, and a horse

¹ Or Hindoostan.

² Western India.

completely equipped. Then, after this, the news of these actions of the King spread abroad throughout all the cities, and a man named the merchant Hasan, who was generous, liberal, learned, a poet, excelling in science, heard of him. And there was, with that King, an envious Wezeer, of inauspicious aspect, who loved not any one among all the people, neither the rich nor the poor; and whenever any one came to that King and he gave him aught, he envied him, and said, Verily this practice consumeth the wealth and ruineth the country; and this is the custom of the King: — these words proceeding not save from envy and hatred in that Wezeer. Then the King heard of the merchant Hasan; so he sent to him, and caused him to be brought; and when he came before him, he said to him, O merchant Hasan, the Wezeer hath acted with opposition and enmity towards me on account of the wealth that I give to the poets and the boon-companions, and the reciters of tales and verses. Now I desire of thee that thou relate to me a pleasant tale and an extraordinary story, such that I have never heard the like of it. And if thy story please me, I will give thee many tracts of land with their castles, and I will make them additional to thy fief:³ I will also place all my kingdom at thy disposal, and make thee the chief of my wezeers: thou shalt sit on my right hand, and govern my subjects. But if thou bring me not that of which I have told thee, I will take all that is in thy hand, and banish thee from my country. — To this the merchant Hasan replied, I hear and obey our lord the King. But the memlook desireth of thee that thou have patience with him for a year; then I will relate to thee a story the like of which thou hast not heard in thy life, neither hath any one beside thee heard the like of it, nor any story better than it. — And the King said, I grant thee a delay of a whole year. Then he called for a sumptuous robe of honour, and clad him with it, and said to him, Confine thyself to thy house, and mount not, nor go nor come, during the period of a

³ Untaxed land

whole year, until thou presentest thyself with that which I have demanded of thee. If thou bring that, thou shalt receive special favour; and rejoice thou in the prospect of that which I have promised thee. But if thou bring it not, thou shalt not be of us, nor will we be of thee.—And the merchant Hasan kissed the ground before him, and went forth.

“He then chose, of his memlooks, five persons, all of whom wrote and read; and they were excellent in science, intelligent, versed in polite literature, of the choicest of his memlooks. He gave to each of them five thousand pieces of gold, and said to them, I reared you not but for such a day as this: aid me then to accomplish the desire of the King, and save me from his hand. They said to him, And what desirest thou to do? For our souls shall be thy ransom.—He answered them, I desire that each of you journey unto some region, and that ye use your utmost endeavours to gain access to the learned, and the accomplished in polite literature, and the excellent in science, and the relaters of extraordinary talks and wonderful histories; and search ye for me to procure the story of Seyf-el-Mulook, and bring it to me. If ye find it with any one, excite his desire for its price, and whatsoever he demandeth of gold and silver give him it; even if he demand of you a thousand pieces of gold, give him what ye have ready and promise him the remainder, and bring it to me. Whichever of you findeth this story and bringeth it to me, I will bestow upon him sumptuous robes of honour and abundant favours, and there shall be unto me none dearer than he.—Then the merchant Hasan said to one of them, Go thou to the countries of El-Hind and Es-Sind, and their provinces and districts. And he said to another, Go thou to the countries of Persia and China, and their districts. And to another he said, Go thou to the countries of Khurásán, and its provinces and districts. To another he said, Go thou to the countries of the West,⁴ and its regions and its

⁴ Northern Africa, west of Egypt.

districts and its provinces and all its quarters. And he said to the other, the fifth, Go thou to the countries of Syria and Egypt, and their provinces and districts. The merchant then chose for them an auspicious day, and said to them, Set forth on your journeys this day, and strive diligently to accomplish my affair, and be not slothful though the case should require the sacrifice of your lives. So they bade him farewell, and set forth, and each of them went to the quarter to which he had commanded him to go. Four of them, however, were absent four months, and searched, and found not aught. Therefore the bosom of the merchant Hasan was contracted when the four memlooks returned to him, and informed him that they had searched the cities and the countries and the districts for the objects of their master's desire, and found not of it aught.

“But as to the fifth memlook, he journeyed until he entered Syria and arrived at the city of Damascus, and he found it to be a pleasant, secure city, with trees and rivers and fruits, and birds that proclaimed the perfection of God, the One, the Omnipotent, who created the night and the day. He remained in it some days, inquiring for that which his master wanted; but no one gave him information of it. He then desired to depart thence, and to journey to another place; and, lo, he saw a young man running, and stumbling upon his skirts: so the memlook said to him, Wherefore dost thou run, and art thou distressed, and whither repairest thou? And he answered him, Here is an excellent sheykh who every day seateth himself upon a stool⁵ at this time, and relateth pleasant tales and histories and night-stories, the like of which no one hath heard; and I am running that I may find for myself a place near unto him, and fear that I shall not obtain a place on account of the crowd. The memlook therefore said to him, Take me with thee. And the young man replied, Hasten in thy pace. So he closed his door, and hastened with him until

⁵ The word rendered “stool” also signifies “chair,” &c.; but the seat of the public reciter of tales is generally a square stool, made of palm-sticks, and resembling a small crate.

he arrived at the place in which the sheykh recited amid the people, when he saw that sheykh to be a person of comely face, and sitting upon a stool reciting to the people. He seated himself near to him, and listened to hear his story; and when the time of sunset came, the sheykh ended the story, and the people, having heard what he had recited, dispersed from around him. And thereupon the memlook advanced to him and saluted him, and he returned his salutation with exceeding greeting and honour. The memlook then said to him, Verily, O my master the sheykh, thou art a comely, reverend man, and thy recitation is pleasant, and I desire to inquire of thee respecting a thing, and the sheykh replied, Inquire respecting what thou wilt. So the memlook said to him, Hast thou the night-story of Seyf-el-Mulook and Bedeea-el-Jemál? The sheykh said to him, And from whom hearest thou these words, and who is he who informed thee of this? The memlook answered, I heard not this from any one; but I am from a distant country, and have come seeking for this story, and whatsoever thou demandest as its price, I will give it thee, if thou have it and wilt bestow it as a favour and charity upon me, and in the generosity of thy nature wilt give it as an alms from thee. If my soul were at my disposal and I sacrificed it to thee for it, my heart would be pleased by doing so.—And the sheykh replied, Be of good heart and cheerful eye; for it shall be produced to thee; but this is a story which none relateth in the beaten way, nor would I give this story to every one. The memlook therefore said to him, By Allah, O my master, do not covetously withhold it from me; but demand of me whatever thou wilt. And the sheykh replied, If thou desire this story, give me a hundred pieces of gold, and I will give it thee; but on five conditions.

“So when he knew that it was in the possession of the sheykh, and that he consented to give it him, he rejoiced exceedingly, and said to him, I will give thee a hundred pieces of gold as its price, and ten as a gratuity, and receive

it on the conditions that thou hast mentioned. And the sheykh replied, Go, bring the gold and receive what thou wantest. Wherefore the memlook arose, and kissed the hands of the sheykh, and went to his lodging joyful and happy. He took in his hand a hundred pieces of gold and ten, and put them into a purse that he had with him; and when the morning came, he arose and put on his clothes, and, taking the pieces of gold, went with them to the sheykh. He saw him sitting at the door of his house, and saluted him; and he returned his salutation. He then gave him the hundred pieces of gold and ten, and the sheykh, having received them from him, arose, and entered his house, taking the memlook in; and he seated him in a place, and brought to him an inkhorn and a pen and some paper; and he brought to him also a book, and said to him, Transcribe what thou seekest from this book of the night-story of Seyf-el-Mulook. The memlook therefore sat writing this story until he had finished the transcription of it, when he read it to the sheykh, and he corrected it; and after that, the sheykh said to him, Know, O my son, that the first condition is, that thou relate not this story in the beaten way; nor shalt thou relate it among women and slave-girls, nor among male black slaves and stupid persons, nor among boys; but thou shalt only recite it among emeers and kings and wezeers, and persons of knowledge, such as expositors and others. And the memlook assented to the conditions, kissed the hands of the sheykh, bade him farewell, and departed from him. He set forth on his journey that day joyful and happy, and ceased not to prosecute his journey with diligence, by reason of the great joy that he experienced on account of his acquisition of the story of Seyf-el-Mulook, until he came to his country; and he sent his servant to convey the good news to the merchant, and to say to him, Thy memlook hath arrived safely, and attained his wish and desire. And when the memlook arrived at the city of his master, and sent to him the messenger of good news, there remained not of the period agreed upon between the King

and the merchant Hasan more than ten days. He then went in to his master the merchant, and acquainted him with that which had happened to him; whereat he rejoiced greatly. The memlook rested in his private apartment, and gave to his master the book containing the story of Seyf-el-Mulook and Bedeea-el-Jemál; and when his master saw that, he bestowed on the memlook all the clothes that were upon him, and gave him ten excellent horses, and ten camels, and ten mules, and three black slaves, and two memlooks.

“The merchant then took the story, wrote it plainly in his own hand, and went up to the King, and said to him, O fortunate King, I have brought a night-story, and a pleasant, rare tale, the like of which no one hath ever heard. And when the King heard the words of the merchant Hasan, he ordered immediately that every intelligent emeer should come, and every learned man who excelled in science, and every one versed in polite literature, and each poet and sagacious person. Then the merchant Hasan sat and read this story before the King; and when the King and every one who was present heard it, they all wondered and approved of it. All who were present approved of it, and they showered upon him gold and silver and jewels; and the King gave orders to present to the merchant Hasan a sumptuous robe of honour of the most magnificent of his apparel, gave him a great city with its castles and its fields, made him one of the greatest of his wezeers, and seated him on his right hand. He then ordered the scribes to write this story in letters of gold, and to place it in his private repositories; and the King used, whenever his bosom was contracted, to summon the merchant Hasan, and he read it.”

NOTE 2. These names are Arabic (“’Āsim” signifying “defending,” &c.; and “Safwán,” “clear and cold,” applied to a day); and (notwithstanding the pretended scenes and age of the story) the manners and customs which it describes, and the dresses, when any kind is specified, are

Arabian. The author evidently seems to have intended Cairo as the capital of the King. (See Note 18 below.)

NOTE 3. "Fáris" signifies "a horseman," &c.; and "Sáleh," "good," "just," &c.

NOTE 4. In the Breslau edition, and in Trébutien's version, the place of Suleymán's abode at this time is said to have been Sebà, of El-Yemen, the seat of government of Bilkees, "the Queen of Sheba" mentioned in the Bible. [Sebà, or Ma-rib, the Mariaba of the Greek Geographers, was one of the Himyerite capitals, and near it was the famous Dyke of El-'Arim.—ED.]

NOTE 5. Here it appears that the phrase "to kiss the ground" is to be understood in its literal sense; but I believe that this is never the case when the act is said, in this work, to be performed by a Muslim.—See Note to Chapter vi.

NOTE 6. "The same ceremony is still observed at the audiences which the Porte gives to Ambassadors. Oriental politeness requires that refreshments be presented to guests before inquiring the motive of their visit." (Note by Von Hammer, in Trébutien's version.)

NOTE 7. Mohammad did not profess to teach a *new* religion, but to *restore* the only true religion; and this is called "El-Islám," which signifies "resignation [to God]." See a foot-note (No. 33) in p. 140 of vol. ii.—ED.]

NOTE 8. By the "two prayers," it appears from what follows, that the prayers of noon and afternoon are meant.

NOTE 9. So in the Breslau edition: of the edition of Cairo, "*two tunics*;" but only one is mentioned afterwards.

NOTE 10. The words "with all his subjects" I have inserted on the authority of the Breslau edition.

NOTE 11. The word rendered "onion-sauce" is "taklee-yeh." My sheykh explains it as "onions cooked in clarified butter, after which they are put upon other cooked food."

NOTE 12. See Note 67 to Chapter xi.

NOTE 13. "Such rejoicings are still usual at Constantinople, under the name of 'dónánmah,' not only when the Sultanas⁶ are *enceintes*, but also when they are brought to bed. In 1803, the rumor of the pregnancy of a Sultana, being falsely spread, involved all the ministers at Constantinople in useless expenses, to prepare for a *dónánmah* which did not take place." (Note by Von Hammer, in Trébutien's version.)

NOTE 14. "Seyf-el-Mulook" signifies "the Sword of the Kings." In the Breslau edition and in Trébutien's version, the astrologers are here said to have cast the Prince's nativity, and to have foreseen various events which the tale afterwards relates. The prediction of one of these events is alluded to in page 491.

NOTE 15. "Sá'ed" signifies "fore arm;" and hence it is applied to "a chief, upon whom people rely."

NOTE 16. In the Breslau edition, they are said to have been taught the *Kur-án*, &c.

NOTE 17. "Záwiyeh" has before been explained, as a name given in Egypt to a small mosque.

NOTE 18. "The Horse-course of the Elephant" here mentioned seems to be that of the *Lake* of the Elephant,⁷ which, according to El-Makreezee (as stated in his "*Khitat*"), was made towards the close of the seventh century of the Flight, and afterwards, in the seventeenth year of the next century, became the site of stables. In the Breslau edition, the Horse-course is called "*el-Meydán el-Adl*:" this I suppose to be a mistake for "*Meydán El-Adil*"

⁶ The title of "Sultana" is used by Europeans as a feminine of "Sultán," which is given by the Turks to a female as well as to a male, with no difference but this, that it precedes the proper name of a male, and follows that of a female.

⁷ Birket el-Feel, mentioned in Note 23 to Chapter v.

(or the Horse-course of El-'Adil); as El-'Adil was the surname of the King who made the Horse-course of the Lake of the Elephant. If so, we must infer (as I have observed in the second of these notes) that Cairo is intended as the capital of the King 'Ásim, notwithstanding the anachronism thus implied.

NOTE 19. A description of banquets of the kind here mentioned has been given in Note 7 to Chapter viii.

NOTE 20. I suppose either the outer curtains of the King's pavilion to be here meant, or the inner curtains of its vestibulé.

NOTE 21. Von Hammer, in illustration of this passage, mentions the custom, still existing, of girding the sabre on the side of an eastern sovereign when he mounts the throne; and adds, that the girdle is found, upon their monuments, as one of the insignia of the ancient Kings of Egypt. Being adorned with most valuable jewels, like the crown, the girdle is still one of the insignia of many Eastern Kings.

NOTE 22. In my original is here added "and the signet" (muhr); and in the Breslau edition, "and the bow;" but neither of these things is mentioned before or after.

NOTE 23. In my original, the name of the father of Bedeea-el-Jemál is here written "Shemmákh," or "Shemákh," as in Trébutien's version; but he is often mentioned afterwards and always called "Shahyál."

NOTE 24. Respecting Bábil, and the Garden of Irem, see Note 14 to Chapter iii., and the anecdote commencing in page 596 of Volume ii.

NOTE 25. So in the Breslau edition and in Trébutien's version: in my original *twenty* thousand.

NOTE 26. "Faghfoor" is a common title given by the Muslims to Emperors of China. In my original, by the

misplacing of a diacritical point and the omission of a letter, it is converted into "Kaafoo."

NOTE 27. In the original there is a play upon words; "sabr," the name of the aloe, signifying "patience." So also in the next verse. See a foot-note in page 116 of Volume ii.

NOTE 28. See the last paragraph of Note 5 to Chapter i.

NOTE 29. Here we have again "the Old Man of the Sea," whose nature and country (supposed to be Sumatra) have been considered in Note 64 to Chapter xx.; but in this instance we find him considered as a Márid, which is properly an evil Jinnee of the most powerful class. Some other incidents in the present tale will be found to be nearly the same as certain events in the Voyages of Es-Sindibád of the Sea; but it is inferior to those tales, and apparently in some measure copied from them, and from the romance of Seyf Zu-l-Yezen. I have, therefore, not referred to these coincidences in my notes to the Voyages of Es-Sindibád.

NOTE 30. See Note 39 to Chapter xx.

NOTE 31. These verses, I suspect, are by some Soofee poet. See Note 102 to Chapter x.

NOTE 32. Here, and afterwards, I read "kelek" (a raft), as in the Breslau edition, instead of "fulk," which signifies "a ship" or other vessel.

NOTE 33. In my original, "with the remaining memlook." I have corrected this passage, and another afterwards in the same manner, on the authority of the Breslau edition.

NOTE 34. Here again I adopt a reading of the Breslau edition.

NOTE 35. On this passage, my sheykh has written upon the margin of my original, "Were they Jews? If this

were not in the time of Suleymán, it might be said that these apes were the Jews who were transformed on the day of their transgression with respect to the Sabbath." These are mentioned in the sixty-first verse of the second chapter of the Kur-án, and, as stated by Sale, were some dwellers at Eyleh (or Elath), on the Red Sea, who lived in the time of David, and were transformed into apes for catching fish on the Sabbath. After remaining in this condition three days, they were destroyed by a wind which swept them all into the sea. — But it appears from what is afterwards stated in Trébutien's version, that by these apes are meant the descendants of a remnant of the tribe of 'Ád. At the time of the general destruction of this tribe (mentioned in Note 37 to Chapter ii.), a company belonging to it had gone to Mekkeh to pray for rain; and the persons composing this company, or their descendants, were afterwards transformed by God into apes. (See Pocock's Spec. Hist. Arab., ed. 1806, pp. 36 and 37.

NOTE 36. In my original "their *islands*."

NOTE 37. The words rendered "And an abandoned well, and a lofty palace," are from the forty-fourth verse of the twenty-second chapter of the Kur-án. They are either misunderstood or purposely misapplied, in the tale; the true meaning being, "And [how many] a well [hath been] abandoned, and [how many] a lofty palace!" Others, however, have misunderstood them, and given to them a particular application. "The Oriental geographers," observes Von Hammer,⁸ "state these *places* [called in Arabic 'el-Beer el-Mo'attalah' and 'el Kasr el-Mesheed'] to be in the province of Hadramót, and we wait for a new Niebuhr to inform us what are the monuments or the ruins thus called." — "Yáfith" and "Nooh" are the names which we write "Japheth" and "Noah."

⁸ Note in Trébutien's version, vol. ii. p. 154.

⁹ "Mesheed" generally signifies "plastered;" but in the above-mentioned verse of the Kur-án, it is synonymous with "musheiyad," signifying "lofty." In the Commentary of the Jeláleyñ, it is explained by the synonym "rafeca."

NOTE 38. The word in my original is "eewán;" but this means here, as my sheykh has noted, what is now commonly called a "leewán." It has been described in Note 12 to Chapter iii.

NOTE 39. "Dólet," which signifies "fortune," "empire," &c., I suppose to be here the proper name; and "Khátoon" (*i. e.* Lady), a title subjoined in the Turkish manner.

NOTE 40. By "the city of Sarandeeb" we must understand the capital of the island of Ceylon.

NOTE 41. "El-Kulzum" is the ancient "Clysma," whence the Red Sea is called "the Sea of El-Kulzum."

NOTE 42. See Note 28 to Chapter x., and Note 6 to Chapter xxiii.

NOTE 43. From the sequel, as well as from what has been said above in Note 37, it appears that this is meant as a falsehood of the Jinnee, to deceive the lady.

NOTE 44. The words "and remaineth with me three days," &c., are omitted in the Cairo edition. I have supplied them from the edition of Breslau.

NOTE 45. "For, had she remembered her, probably she had come to her, as she was a Jinneeyeh." ¹⁰

NOTE 46. "Hátim" I suppose to be the name of the 'Efreet. In the Breslau edition it is written "Khátim."

NOTE 47. The word for which I write "coffer" is here, in my original, "tábak" or "tábik;" but afterwards, "táboot."

NOTE 48. Here again, as in the instances mentioned above, in Note 32, "fulk" is put in my original for "kelek."

NOTE 49. He put the sword between himself and the lady from a motive of modesty and respect.

¹⁰ Marginal note by my sheykh.

NOTE 50. The word rendered "lying" is "sáķe'." My sheykh supposes it to be a vulgar word derived from "sakeea," for "şakeea," which signifies "hoar-frost:" but I imagine that the word "şáķe'," *i. e.* "lying," or "a liar," had escaped his memory at the time of his reading this passage.

NOTE 51. This city and harbour I suppose to be imaginary. The name of the former is derived from "'emáreh," which signifies "the being inhabited," &c.: that of the latter may be rendered "the lurking-place of the two seas," or "— of the province [of Arabia] called El-Bahreyn." In the Breslau edition, the city is called "'Amár;" and the harbour, "Beyn el-Bahreyn."

NOTE 52. This name, I rather think, should be "'Áli-l-Mulk," or "the High in Dominion."

NOTE 53. "Mo'een-ed-Deen" signifies "the Aider of the Religion."

NOTE 54. "'Shoom' is a kind of tough wood of which are made small staves wherewith asses are driven."¹¹ Sir Gardner Wilkinson informs me that it is ash.

NOTE 55. In Trébutien's version, this cannibal is here called (vol. ii. p. 168) "Goul-Eli-Fenioun;" and the following note by Von Hammer is subjoined. "There was no need of this similitude of name to prove that all this episode is a manifest imitation of the adventures of Ulysses in the cave of Polyphemus, and that this latter is the same as Goul-Eli-Fenioun: which induces the belief that the Arabs have been acquainted with the poems of Homer." But may not the story of Ulysses and Polyphemus have been of Eastern origin? See some remarks on the knowledge that the Arabs had of Homer, in the Review subjoined to this work. — Notes 39 and 52 to Chapter xx. will serve to illustrate the account of the Ghool in the present tale.

¹¹ *Idem.*

NOTE 56. In the Breslau edition, the ship is not wrecked, but conveys Sá'ed, with the other passengers, safely to the city where Seyf-el-Mulook finds him.

NOTE 57. Instead of "enchanting, cruel eye," we may, as my sheykh observes, read, "enchanting eye of a Jin-neeyeh."

NOTE 58. For the story of Suleymán and Bilkees (whom I have mentioned above, in Note 4), see the twenty-seventh chapter of the Kur-án, and Sale's notes.

NOTE 59. The action here described is one indicative of extreme submission.

NOTE 60. In the Breslau edition, Shahyál is here very properly made to say, "Dost thou not know that a single human being is, with God, better than a thousand Jinnees?"

NOTE 61. This sentence is from the Breslau edition.

CHAPTER XXV

COMMENCING WITH PART OF THE SEVEN HUNDRED
AND SEVENTY-EIGHTH NIGHT, AND ENDING WITH
PART OF THE EIGHT HUNDRED AND THIRTY-
FIRST

THE STORY OF HASAN OF EL-BASRAH ¹

THERE was, in ancient times, a certain merchant residing in El-Basrah, and that merchant had two male children, and great wealth. And it happened, as God, who heareth and knoweth, decreed, that the merchant was admitted to the mercy of God (whose name be exalted!), and left that wealth. So his two sons betook themselves to prepare him for the grave, and to bury him; after which they divided the wealth between them equally, and each of them took his portion, and they opened for themselves two shops. One of them was a dealer in copper-wares, and the other was a goldsmith.

Now while the goldsmith was sitting in his shop, one day, lo, a Persian walked along the market-street among the people until he came to the shop of the young goldsmith, when he looked at his work, and examined it knowingly, and it pleased him. And the name of the young goldsmith was Hasan. Then the Persian shook

his head, and said, By Allah, thou art an excellent goldsmith! And he proceeded to look at his work, while he (the young man) was looking at an old book that was in his hand, and the people were occupied with the contemplation of his beauty and loveliness and his stature and justness of form. And when the time of afternoon-prayers arrived, the shop was quitted by the people, and thereupon the Persian accosted Hasan, and said to him, O my son, thou art a comely young man. What is this book? I have not a son, and I know an art than which there is none better that is practised in the world. Numbers of people have asked me to teach it them, and I would not teach it to any one of them; but my soul hath consented that I should teach it to thee, and make thee my son, and put a barrier between thee and poverty; so thou shalt rest from this work and labouring with the hammer and the charcoal and the fire. — Hasan therefore said to him, O my master, and when wilt thou teach me? He replied, To-morrow I will come to thee, and will make for thee, of copper, pure gold in thy presence.

Upon this, Hasan rejoiced, and he bade farewell to the Persian, and went to his mother. He entered and saluted her, and ate with her; but he was stupefied, without memory or intellect. So his mother said to him, What is the matter with thee, O my son? Beware of listening to the words of the people; especially the Persians; and comply not with their counsel in aught; for

These people are great deceivers, who know the art of alchemy, and trick people, and take their wealth and devour it by means of false pretences. — But he replied, O my mother, we are poor people,² and we have nothing to be coveted, that any one should trick us. A Persian hath come to me; but he is a virtuous sheykh, bearing marks of virtue, and God hath inclined him towards me. — And thereupon his mother kept silence in her anger; and her son became busied in heart: sleep visited him not that night by reason of the violence of his joy at what the Persian had said to him. And when the morning came, he rose, took the keys, and opened the shop; and, lo, the Persian approached him. So he rose to him, and desired to kiss his hands: but the Persian refused, and would not consent to his doing that; and said, O Hasan, prepare the crucible, and place the bellows. He therefore did as the Persian ordered him, and lighted the charcoal; after which the Persian said to him, O my son, hast thou by thee any copper? He answered, I have a broken plate. And he ordered him to press upon it with the shears, and to cut it into small pieces; and he did as he told him. He cut it into small pieces, and threw it into the crucible, and blew upon it with the bellows until it became liquid; when the Persian put his hand to his turban, and took forth from it a paper folded up, which he opened, and he sprinkled some of its contents into the crucible, as much as half a drachm. That thing resembled yellow kohl:³

and he ordered Hasan to blow upon it with the bellows; and he did as he ordered him until the contents of the crucible became a lump of gold. So when Hasan beheld this, he was stupefied, and his mind was confounded by reason of the joy that he experienced. He took the lump and turned it over, and he took the file and filed it, and saw it to be pure gold, of the very best quality. His reason fled, and he was stupefied in consequence of the violence of his joy. Then he bent down over the hand of the Persian to kiss it; and the Persian said to him, Take this lump, and go down with it into the market, and sell it, and take its price quickly, without speaking. Accordingly Hasan went down into the market, and gave the lump to the broker, who took it of him, and rubbed it [on the touchstone], and found it to be pure gold. They opened the bidding for it at the sum of ten thousand pieces of silver, and the merchants increased their offers for it so that he sold it for fifteen thousand pieces of silver.

He received its price, and went home, and related to his mother all that he had done, saying to her, O my mother, I have learnt this art. But she laughed at him, and said, There is no strength nor power but in God, the High, the Great! And she kept silence in her anger. Then Hasan, in his ignorance, took a brass mortar, and went with it to the Persian, who was sitting in the shop, and put it before him. So he said to him, O my son, what desirest thou to do with this

nortar? He answered, We will put it into the fire, and make it into lumps of gold. And the Persian laughed, and said to him, O my son, art thou mad, that thou wouldst go down into the market with two lumps in one day? Knowest thou not that the people would suspect us, and that our lives would be lost? But, O my son, when I have taught thee this art, do not thou practise it in a year more than once; for that will suffice thee from year to year. — And Hasan replied, Thou hast spoken truth, O my master. Then he sat in the shop, and put on the crucible, and threw the charcoal into the fire. The Persian therefore said to him, O my son, what dost thou desire? He answered, Teach me this art, But the Persian laughed, and said, There is no strength or power but in God, the High, the Great! Thou, O my son, art of little sense. Thou art not suited for this art at all. Doth any one in his life learn this art in the beaten way, or in the markets? For if we occupy ourselves with it in this place, the people will say of us, Verily these are practising alchemy: — and the magistrates will hear of us, and our lives will be lost. If therefore, O my son, thou desirest to learn this art, repair with me to my house. — So Hasan rose, and closed his shop, and went with the Persian. But while he was on the way, he remembered the words of his mother, and revolved in his mind a thousand thoughts; and he stopped, hanging down his head towards the ground for some time; whereupon the Persian looked aside,

and, seeing him stopping, laughed, and said to him, Art thou mad? How is it that I purpose in my heart to do thee good, and thou imaginest that I will injure thee? — when the Persian said to him, If thou be afraid to go with me to my house, I will go with thee to thy house, and will teach thee there. So Hasan replied, Be it so, O uncle. And the Persian said to him, Walk before me.

Hasan therefore went on before him to his abode, and the Persian followed him until he arrived there, and Hasan entered his house, and found his mother, and informed her of the Persian's arrival with him, while the Persian stood at the door. So she furnished for them the chamber, and put it in order, and when she had finished her affair, she went away. Then Hasan gave permission to the Persian to enter, and he entered: and Hasan, having taken in his hand a plate, went with it to the market to bring in it something to eat. He went forth, and brought some food, and put it before him, saying to him, Eat, O my master, that the bond of bread and salt may be established between us; and may God (whose name be exalted!) execute vengeance upon him who is unfaithful to the bond of bread and salt! And the Persian said to him, Thou hast spoken truth, O my son. Then he smiled, and said, O my son, who knoweth the due estimation of bread and salt? ⁴ And the Persian advanced and ate with Hasan until they were satisfied, when he said to him, O my son, O Hasan, bring

for us some sweetmeat. Hasan therefore went to the market, and brought ten cups ⁵ of sweetmeat; and he was rejoiced at the words of the Persian. And when he presented to him the sweetmeat, he ate of it, and Hasan ate with him. The Persian then said to him, May God recompense thee well, O my son! With such a one as thou art should men associate, and him should they acquaint with their secrets, and teach what will profit him. — And he said, O Hasan, bring the apparatus. And Hasan scarcely believed these words, when he went forth like the colts to the spring-pasturage, and proceeded until he arrived at the shop, and he took the apparatus and returned, and placed it before him. The Persian thereupon took forth a piece of paper, and said, O Hasan, by the bread and salt, wert thou not dearer than my son, I would not acquaint thee with this art. There remaineth not in my possession aught of this elixir save the contents of this paper. But observe when I compound the simples and put them before thee; and know, O my son, O Hasan, that thou must put, to every ten pounds of copper, half a drachm of this which is in the paper, and the ten pounds will become pure, unalloyed gold. — Then he said to him, O my son, O Hasan, in this paper are three ounces, of Egyptian weight; and after the contents of this paper are exhausted, I will make for thee more. And Hasan took the paper, and saw in it something yellow, finer than the first; and he said, O my master, what is the name

of this, and where is it found, and in what is it made? Upon this, the Persian laughed, and longed to get possession of Hasan, and said to him, Respecting what dost thou ask? Do the work and be silent. — And he took forth a cup belonging to the house, cut it up, and threw it into the crucible, and threw upon it a little of what was in the paper, whereupon it became a lump of pure gold. So when Hasan beheld it, he rejoiced exceedingly, and became perplexed in his mind, entirely occupied by meditation upon that lump of gold.

The Persian then hastily took forth a packet from his turban, cut it open, and put it into a piece of the sweetmeat, and said to him, O Hasan, thou hast become my son, and hast become dearer to me than my soul and my wealth, and I have a daughter to whom I will marry thee. Hasan replied, I am thy page, and whatsoever thou dost with me, it will be a deposit with God, whose name be exalted! And the Persian said, O my son, have patience, and restrain thyself, and good fortune will betide thee. Then he handed to him the piece of sweetmeat, and he took it, and kissed his hand, and put it into his mouth, not knowing what was secretly decreed to befall him. He swallowed the piece of sweetmeat, and his head sunk down before his feet, and he became lost to the world; and when the Persian saw that the calamity had come upon him, he rejoiced exceedingly. Rising upon his feet, he said to him, Thou hast fallen into the snare, O

young wretch! O dog of the Arabs! For many years have I been searching for thee, until I got thee, O Hasan! — He then girded himself, and tied Hasan's hands behind his back, and bound his feet to his hands; after which he took a chest, emptied it of the things that were in it, put Hasan into it, and locked it upon him. He emptied also another chest, and put into it all the wealth that was in Hasan's abode, with the lump of gold that he had made, and, having locked it, he went forth running to the market, and brought a porter, carried off the two chests, and drew near to a moored vessel. That vessel was fitted out for the Persian, and her master was expecting him: so when her crew saw him, they came to him, and carried the two chests, and put them on board the ship. The Persian then cried out to the master and to all the sailors, saying to them Rise ye! The affair is accomplished, and we have attained our desire. — The master therefore cried out to the sailors, and said to them, Pull up the anchors, and loose the sails! And the ship proceeded with a fair wind. — Such was the case with the Persian and Hasan.

But as to the mother of Hasan, she remained expecting him until nightfall, and heard no sound of him nor any tidings whatever. Then she came to the house, [which she had quitted after the Persian had come,] and saw it open, and beheld not in it any one, nor found the chests nor the wealth. She therefore knew that her

son was lost, and that fate had taken effect upon him; and she slapped her face, and rent her garments, cried out and wailed, and began to say, Oh, my son! Oh, the delight of my heart!— And she recited these verses:—

My patience hath failed, and my disquietude is excessive,
and excessive is my wailing since your absence, and
my disease!

No patience is left to me, by Allah, since you quitted me!
How can I bear the loss of the object of my hope?

After the loss of my beloved, how can I delight in sleep?

And who is he that can enjoy a life of abasement?

Thou hast gone, and made the house and its family desolate,
and my clear draughts thou hast rendered turbid.

Thou wast mine aid in every adversity, and my glory and
my honour among mankind, and my reliance.

Cancelled be the day whereon thou wast taken away from
my sight, until I see thee return to me!

She continued to weep and wail till the morning, when the neighbors came in to her, and asked her respecting her son, and she informed them of that which had happened to him with the Persian. She felt certain that she should never see him after that, and went about the house weeping; and while she thus went about, lo, she saw two lines written upon the wall: wherefore she brought a Fakeeh, who read them to her: and they were these:—

Leylà's phantom came by night, when drowsiness had
overcome me, towards morning, while my companions
were sleeping in the desert:

But when we awoke to behold the nightly phantom, I saw
the air vacant, and the place of visitation was distant. •

So when the mother of Hasan heard these verses, she called out and said, Yes, O my son! Verily the house is desolate, and the place of visitation is distant! — Then the neighbours bade her farewell, after they had prayed for her that she might have patience, and that she might soon experience a reunion, and departed. But the mother of Hasan ceased not to weep during the hours of the night and the periods of the day; and she built in the midst of the house a tomb, on which she inscribed the name of Hasan, with the date of his loss. She quitted not that tomb; and such was her habit incessantly from the time that her son was separated from her.

Now again as to her son Hasan with the Persian. — This Persian was a Magian: he hated the Muslims greatly, and whenever he got power over any one of them, he destroyed him. He was a wicked, vile alchemist, such as the poet hath thus described: —

He is a dog, a dog's son, and a dog was his grandsire; and
no good is in a dog, the issue of a dog.

The name of that accursed wretch was Bahrám the Magian, and he used every year to take a Muslim and to slaughter him over a hidden treasure.⁷ And when his stratagem was accomplished against Hasan the goldsmith, and he had proceeded with him from the commencement of day until night, the ship moored on the shore till morning; and at sunrise, when the ship continued her course, the Persian ordered his

black slaves and his pages to bring to him the chest in which was Hasan. So they brought it to him, and he opened it, and took him forth from it. He then poured some vinegar into his nostrils, and blew a powder into his nose; whereupon he sneezed, and vomited the benj, and, opening his eyes, he looked to the right and left, and found himself in the midst of the sea, the ship in its course, and the Persian sitting by him. He therefore knew that it was a stratagem practised against him, that the accursed Magian had done it, and that he had fallen into the calamity against which his mother had cautioned him. So he pronounced the words of which the utterer is secure from confusion, and which are these:— There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! O Allah, act graciously with me in thine appointment, and make me to endure with patience thine affliction, O Lord of all creatures! — Then looking towards the Persian, he spoke to him with soft words, and said to him, O my father, what are these deeds, and where is thy respect for the bread and salt and for the oath that thou sworest to me? But he looked at him, and said to him, O dog, doth such a one as myself know an obligation imposed by bread and salt? I have slain a thousand youths like thee, save one youth, and thou shalt complete the thousand. — And he cried out at him; so he was silent, and he knew that the arrow of fate had pierced him.

The accursed then gave orders to loose his bonds; after which they gave him to drink a little water, while the Magian laughed, and said, By the fire and the light and the shade and the heat, I did not imagine that thou wouldest fall into my net; but the fire strengthened me against thee, and aided me to seize thee, that I might accomplish my affair, and return, and make thee a sacrifice to it, that it might be pleased with me. So Hasan replied, Thou hast been unfaithful to the bond of bread and salt. And upon this the Magian raised his hand and gave him a blow, and he fell, and bit the deck with his teeth, and fainted, his tears running down his cheek. The Magian then ordered that they should light for him a fire; therefore Hasan said to him, What wilt thou do with it? He answered him, This is the fire, that emitteth light and sparks, and it is what I worship; and if thou wilt worship it as I do, I will give thee half my wealth, and marry to thee my daughter. But Hasan cried out at him, and said to him, Wo to thee! Thou art surely an infidel Magian: thou worshippes the fire instead of the Almighty King, the Creator of the night and the day; and this is nought but an evil among religions. — And thereupon the Magian was enraged, and said, Wilt thou not agree with me, O dog of the Arabs, and embrace my religion? But Hasan agreed not with him therein. And the accursed Magian arose, and prostrated himself to the fire, and ordered his young men to throw Hasan down upon his face.

So they threw him down upon his face, and the Magian proceeded to beat him with a whip of plaited thongs until he lacerated his sides, while he cried for aid, but was not aided, and implored protection, but none protected him; and he raised his eye to the Avenging King, and endeavoured to propitiate Him by appealing to the Chosen Prophet. He had lost patience, his tears ran down upon his cheeks like rain, and he recited these two verses:—

I will endure with patience, O my Lord, what Thou hast ordered. I will be patient, if so I may obtain thine approval.

They have tyrannized over us, and transgressed, and commanded. Perhaps, in thy beneficence, Thou wilt pardon what is past.

Then the Magian ordered the slaves to make him sit, and to bring him some food and drink. So they brought it; but he would not eat nor drink. The Magian proceeded to torture him night and day during the voyage, while he endured with patience, and humbled himself to God (to whom be ascribed might and glory!); and the heart of the Magian was hardened against him.

They ceased not to pursue their voyage over the sea for a period of three months, during which Hasan continued to suffer torture from the Magian; but when the three months were completed, God (whose name be exalted!) sent against the ship a wind, and the sea became black, and tossed the ship with violence by reason of the greatness of the wind. And thereupon

the master and the sailors said, This, by Allah, is all occasioned by the crime committed against this young man, who hath been for three months suffering torment from this Magian, and this is not allowed by God, whose name be exalted! Then they rose against the Magian, and slew his young men and all who were with him. So when the Magian saw that they had slain the young men, he made sure of destruction, and feared for himself; wherefore he loosed Hasan from his bonds, pulled off from him the tattered garments that were upon him, and clad him with others; and he made peace with him, promising that he would teach him the art, and restore him to his country, and said to him, O my son, blame me not for that which I have done unto thee. But Hasan said to him, How can I any longer rely upon thee? He rejoined, O my son, were it not for offence, there were no such thing as pardon; and I did not unto thee these deeds save for the purpose of my seeing thy patience; and thou knowest that the case is wholly in the hand of God. The sailors, therefore, and the master, rejoiced at his release, and Hasan prayed for them, and praised God (whose name be exalted!), and thanked him. Then the winds became stilled, the darkness was withdrawn, and the wind and the voyage became pleasant. And Hasan said to the Magian, O Persian, whither repairest thou? He answered, O my son, I am going to the Mountain of the Clouds, on which is the elixir wherewith we practise alchemy. And

the Magian swore to him by the fire and the light that he no longer meditated to do to Hasan aught that might frighten him. So the heart of Hasan was comforted; he was rejoiced at the words of the Magian, and proceeded to eat with him, and drink and sleep; and the Magian clad him with his own apparel.

They continued their voyage for three months more; after which, the vessel moored on a long coast, all of it composed of pebbles, white and yellow and blue and black and of every other colour. And when the vessel moored, the Persian arose, and said, O Hasan, arise and land; for we have arrived at the place of our desire and our wish. So Hasan arose and landed with the Persian, and the Magian charged the master to attend to his affairs. Then Hasan walked on with the Magian until they were far from the ship, and had disappeared from before the eyes of the crew; whereupon the Magian seated himself, and took forth from his pocket a drum of copper, and a plectrum of silk worked with gold and bearing talismans, and he beat the drum; and when he beat it, there appeared a dust from the further part of the desert. Hasan therefore wondered at his action, and feared him; and he repented of his having landed with him, and his complexion changed. So upon this the Magian looked at him and said to him, What aileth thee, O my son? By the fire and the light, thou hast nothing to fear from me; and were it not that my affair cannot be accomplished

save by thy means, I had not brought thee out from the ship. Rejoice at the prospect of every thing good. This dust is the dust occasioned by a thing that we shall mount, and it will aid us to cross this desert, and will render easy unto us the inconvenience thereof. — And but a little while had elapsed when the dust dispersed, and discovered three excellent she-camels. Then the Persian mounted one of them, and Hasan mounted one, and they put their provisions on the third; and they proceeded for seven days, after which they came to an extensive tract; and when they alighted at that tract, they beheld a cupola constructed upon four columns of red gold. They alighted from the she-camels, and, having entered beneath the cupola, ate and drank and rested: and Hasan happened to look aside, and he saw something lofty: so he said to the Magian, What is this, O uncle? The Magian answered, This is a palace. And Hasan said to him, Wilt thou not arise that we may enter it to rest ourselves in it and to divert ourselves with the sight of it? But the Magian upon this went away, saying to him, Mention not to me this palace; for in it is my enemy, and with him there happened to me an event of which this is not the time to inform thee.

Then he beat the drum, and the she-camels approached: so they mounted; and they proceeded for seven days more; and when the eighth day arrived, the Magian said, O Hasan, what is it that thou seest? Hasan answered, I see clouds

and mists between the east and the west. And the Magian replied, This is not clouds nor mists; but it is a great, lofty mountain, whereon the clouds divide, and there are not any clouds above it, on account of its excessive height, and vast elevation. This mountain is the object of my desire, and upon it is that which we want. For the sake of this I brought thee with me, and my affair will be accomplished by thy means. — So thereupon Hasan despaired of life. He then said to the Magian, By the object of thy worship, and by what thou believest in thy religion, what is the thing on account of which thou hast brought me? And he answered him, The art of alchemy will not succeed save by means of an herb that groweth in the place where the clouds pass, and on which they are separated; and it is this mountain: the herb is upon it; and when we have obtained the herb, I will shew thee what is this art. And Hasan replied, by reason of his fear, Yes, O my master. He had despaired of life, and he wept on account of his separation from his mother and his family and his home, repenting of his having opposed his mother, and recited these two verses: —

Consider the doings of thy Lord, how happiness cometh
unto thee, with speedy relief;
And despair not when thou sufferest affliction; for how many
wondrous mercies attend affliction!

They ceased not to proceed until they arrived at that mountain, and stopped beneath it, when

Hasan saw upon that mountain a palace: so he said to the Magian, What is this palace? And the Magian answered, This is the abode of the Jánn and the Ghools and the Devils.⁹ Then the Magian alighted from his camel, and ordered Hasan to alight also; and he came to him and kissed his head, and said to him, Blame me not for that which I did to thee. I will preserve thee when thou ascendest to the palace, and it behooveth thee that thou be not dishonest to me in aught of that which thou wilt bring hence: I will share it with thee equally. — And he replied, I hear and obey. The Persian then opened a leathern bag, and took forth from it a mill, and he also took forth from it a quantity of wheat, and ground it with that mill; after which he kneaded the flour, and made of it three round cakes, and lighted a fire, and baked the cakes. He next took forth the copper drum and the figured plectrum, and beat the drum; whereupon the camels came; and he chose one of them, and slaughtered it, and stripped off its skin. Then looking towards Hasan, he said to him, Hear, O my son, O Hasan, what I charge thee to do. He replied, Well. And the Magian said, Enter this skin, and I will sew it up over thee, and will lay thee upon the ground; thereupon the Rukh's¹⁰ will come, and carry thee off, and fly with thee to the summit of the mountain. And take thou this knife with thee, and when the birds have finished their flight, and thou knowest that they have put thee upon the mountain, cut

open with it the skin, and go forth; for the birds will fear thee and will fly away from thee; and do thou look down to me from the summit of the mountain, and speak to me, that I may inform thee of that which thou shalt do. — He then prepared for him the three cakes, and a leathern bottle containing water, and put them with him into the skin; after which he sewed it up over him, and went to a distance from him. And the Rukh's came, and carried him off, flew with him to the summit of the mountain, and there put him down. So when Hasan knew that they had put him upon the mountain, he cut open the skin and came forth from it, and spoke to the Magian, who, on hearing his words, rejoiced, and danced by reason of the violence of his joy; and he said to him, Go in the direction to which thy back is turned, and tell me what thou seest. Hasan therefore went, and he beheld many rotten bones, by which was much wood, and he informed him of all that he saw; upon which the Magian said, This is the object of desire and search. Take then, of the wood, six bundles, and throw them down to me; for this wood is the material with which we shall perform the alchemical process. — So he threw down to him the six bundles; and when the Magian saw that those bundles had come down to him, he said to Hasan, O young wretch, the thing that I desired of thee hath been accomplished; and if thou wilt, remain upon this mountain, or cast thyself down upon the ground that thou mayest perish. Then the Magian departed.¹¹

Upon this, Hasan exclaimed, There is no strength nor power but in God, the High, the Great! This dog hath circumvented me! — He sat wailing for himself, and recited these verses: —

When God willeth an event to befall a man who is endowed
with reason and hearing and sight,
He deafeneth his ears, and blindeth his heart, and draweth
his reason from him as a hair,
Till, having fulfilled his purpose against him, He restoreth
him his reason that he may be admonished.
Then say not of an event, How did it happen? — for every
thing happeneth by fate and destiny.¹²

He then stood upon his feet, and looked to the right and left, and walked along the summit of the mountain. He made sure of his death, and he proceeded to walk along until he came to the other side of the mountain, when he saw, by the side of the mountain, a blue sea, agitated with waves; and it was foamy, and every wave of it was like a great mountain. Thereupon he sat, and recited an easy portion of the Kur-án, and begged God (whose name be exalted!) to alleviate his trouble, either by death, or by deliverance from these difficulties; after which he recited for himself the funeral-prayer,¹³ and cast himself into the sea. The waves, however, bore him along safely, by the will of God (whose name be exalted!), until he came forth from the sea safe, by the decree of God. So he rejoiced, and praised God (exalted be his name!), and thanked Him.

He then arose and walked along searching for

something to eat; and while he was doing thus, lo, he came to the place where he was with Bahrám the Magian. And he walked on a while, and saw a great palace, rising high into the air. He therefore went to it; and, behold, it was the palace respecting which he asked the Magian, and of which he said to him, In this palace is my enemy. And upon this, Hasan said, By Allah, I must enter this palace. Perhaps I may experience relief in it. — And when he came to it, he saw its door open. So he entered the door-way; and he saw a mastabah in the entrance-passage, and on the mastabah two damsels like two moons, with a chess-table before them, and they were playing; and one of them, raising her head towards him, cried out by reason of her joy, and said, By Allah, this is a human being, and I imagine that he is the person whom Bahrám the Magian brought this year. Therefore when Hasan heard her words, he cast himself down before them, and wept violently, and said, O my mistresses, I am that poor person. And upon this the younger damsel said to her sister the elder, Bear witness against me, O my sister, that this is my brother by a covenant and compact before God, and that I will die for his death and live for his life, and rejoice for his joy and mourn for his mourning. Then she rose to him, and embraced and kissed him, and, taking him by his hand, led him into the palace, her sister accompanying her; and she pulled off from him the tattered clothing that was upon him, and brought him a suit of royal

apparel, with which she clad him. She also prepared for him viands of every kind, and presented them to him, and she and her sister sat and ate with him; and they said to him, Relate to us thine adventure with the wicked dog, the enchanter, from the time of thy falling into his hands to the time of thine escape from him, and we will relate to thee what hath happened to us with him from the first of the case to the last, that thou mayest be on thy guard if thou see him again. And when Hasan heard from them these words, and saw their kind reception of him, his soul was tranquillized, and his reason returned to him, and he proceeded to relate to them what had happened to him with the Magian from first to last; whereupon they said to him, Didst thou ask him respecting this palace? He answered, Yes, I asked him, and he said to me, I like not the mention of it; for this palace belongeth to the Devils and Demons. So the two damsels were violently enraged, and said, Did this infidel call us Devils and Demons? He answered them, Yes. And the younger, the sister of Hasan, said, By Allah, I will surely slay him in the most abominable manner, and I will surely deprive him of the air of the world! — And how, said Hasan, wilt thou get to him and slay him? She answered, He is in a garden called El-Mesheed,¹⁴ and I must without fail slay him soon. And her sister said to her, Hasan hath spoken truth, and all that he hath said of this dog is true: but relate to him our whole story,

that it may remain in his memory. So the young damsel said,—

Know, O my brother, that we are of the daughters of the Kings. Our father is one of the Kings of the Jánn, of great dignity, and he hath troops and guards and servants, consisting of Márids; and God (whose name be exalted!) hath blessed him with seven daughters by one wife; but such folly and jealousy and pride as cannot be surpassed affected him, so that he married us not to any one. Then he summoned his wezeers and his companions, and said to them, Do ye know any place for me that no one can invade, neither any of mankind nor any of the Jinn, and that aboundeth with trees and fruits and rivers? So they said to him, What wouldst thou do there, O King of the age? He answered, I desire to place in it my seven daughters. And thereupon they said to him, O King, the Palace of the Mountain of the Clouds, which an 'Efreet of the refractory Jinn who stubbornly disobeyed the vow exacted by Suleymán (on whom be peace!) founded, and which palace, after that 'Efreet perished, none inhabited after him, neither any of the Jinn nor any of mankind, will be suitable for them; for it is separated from the rest of the world. None gaineth access to it; and around it are trees and fruits and rivers, and around it is running water sweeter than honey and colder than snow: no one having the leprosy or elephantiasis or other diseases ever drank of it without being cured immediately. — So when our

father heard of this, he sent us to this palace, and sent with us soldiers and troops, and collected for us what we require in it. He used, when he desired to ride, to beat the drum; whereupon all the troops presented themselves to him, and he chose whom of them he would mount, and the rest departed. And when our father desireth that we should visit him, he ordereth the enchanters his dependents to bring us, and they come to us and take us and convey us to his presence, that he may cheer himself by our society, and that we may accomplish our desires by seeing him: then he sendeth us back to our place. We have five sisters, who have gone to hunt in this adjacent desert; for in it are wild beasts that cannot be numbered nor calculated. Each two of us have their turn to remain at home for the purpose of cooking the food, and the turn came to us, me and this my sister; therefore we remained to cook for them the food; and we were begging God (whose perfection be extolled, and whose name be exalted!) that He would bless us with a human being to cheer us by his company. Then praise be to God who hath brought thee unto us! And do thou be of good heart and cheerful eye. No harm shall befall thee.

So Hasan rejoiced, and said, Praise be to God who hath guided us to the way of deliverance, and hath moved hearts with affection and compassion for us! Then his sister arose, and took him by his hand, led him into a private chamber, and brought out from it linen and furniture such

as no creature could procure. And after a while, their sisters returned from the chase, and they acquainted them with the case of Hasan; whereupon they rejoiced at his arrival, and, coming in to him in the private chamber, they saluted him, and congratulated him on his safety. He remained with them, passing the most pleasant life, and enjoying the most agreeable happiness; and he used to go forth with them to the chase, and slaughter the game. Thus Hasan became familiar with them, and he ceased not to reside with them in this condition until his body became healthy, and he recovered from the state in which he was; his frame was invigorated, and he became stout and fat, by reason of the generous treatment that he enjoyed, and his residence with them in that place. He amused and diverted himself with them in that decorated palace, and in all the gardens and among the flowers, while they treated him with courtesy, and cheered him with discourse, and his sadness ceased. The damsels became exceedingly joyful and happy in his society, and he rejoiced in their society more than they rejoiced in him. And afterwards, his sister, the young damsel, related to her sisters the story of Bahrá'm the Magian, telling them that he had called them Devils and Demons and Ghools; whereupon they swore to her that he should surely be slain.

Then, in the following year, the accursed came, having with him a comely young man, a Muslim, resembling the moon, shackled, and tortured in

the most cruel manner; and he alighted with him beneath the palace where Hasan introduced himself to the damsels. Now Hasan was sitting by the river, beneath the trees; and when he beheld the Magian, his heart palpitated, his complexion changed, and he struck his hands together, and said to the damsels, By Allah, O my sisters, aid me to slay this accursed wretch; for here he hath come, and he hath fallen into your hands, and with him is a young Muslim, a captive, of the sons of the great, whom he is torturing with varieties of painful torture. I desire to slay him, that I may heal my soul by taking vengeance upon him, that I may also release this young man from his torture, and gain the recompense thereof [from God], and that the young Muslim may return to his home, and be reunited to his brethren and his family and friends. That action will be as an alms proceeding from you, and he will acquire the reward thereof from God, whose name be exalted! — And the damsels replied, We hear and obey God and thee, O Hasan. They then threw litháms over their faces, equipped themselves with the implements of war, and slung on the swords; and they brought to Hasan a courser of the best breed, furnished him with complete accoutrements, and armed him with beautiful weapons. Having done this, they proceeded all together; and they found that the Magian had slaughtered a camel and skinned it, and was tormenting the young man, and saying to him, Enter this skin. So Hasan came

behind him, while the Magian knew not of his presence, and cried out at him, so that he stupefied and confounded him. Then, advancing to him, he said to him, Withhold thy hand, O accursed! O enemy of God, and enemy of the Muslims! O dog! O perfidious wretch! O worshipper of fire! O pursuer of the way of the wicked, who worshippingst the fire and the light, and swearest by the shade and the heat! — The Magian therefore looked aside, and, seeing Hasan, he said to him, O my son, how didst thou escape, and who brought thee down to the ground? Hasan answered him, God delivered me: He who hath caused thy life to be taken by the hands of thine enemies. As thou torturedst me all the way, O infidel! O impious wretch! thou hast fallen into affliction, and turned aside from the way; and neither mother shall profit thee, nor brother nor friend, nor firm covenant; for thou saidst, Whoso shall be unfaithful to the bond of bread and salt, may God execute vengeance upon him! — and thou hast been unfaithful to the bond of bread and salt; wherefore God hath thrown thee into my power, and thy deliverance from me hath become remote. — Upon this, the Magian said to him, By Allah, O my son, thou art dearer in my estimation than my soul and than the light of mine eye! But Hasan advanced to him, and quickly smote him upon his shoulders so that the sword came forth glittering from his vitals, and God hurried his soul to the fire; a miserable abode! Then Hasan took the leathern bag that

was with him, and opened it, and having taken forth from it the drum and the plectrum, beat with this the drum; whereupon the camels came to him like lightning; and he loosed the young man from his bonds, mounted him upon a camel, on which he put for him the remaining food and water, and said to him, Repair to the place of thy desire. He therefore departed after God had thus delivered him from his affliction by the hand of Hasan. Then the damsels, when they had seen Hasan smite the neck of the Magian, rejoiced in him greatly; and they came round him, wondering at his courage and his exceeding intrepidity, and thanked him for that which he had done, congratulated him on his safety, and said to him, O Hasan, thou hast done a deed by which thou hast healed the sick, and pleased the Glorious King. And he and the damsels returned to the palace.

He remained with them, eating and drinking, and sporting and laughing. His residence with them was pleasant to him, and he forgot his mother. But while he was with them, passing the most delightful life, there came towards them a great dust from the further part of the desert, whereby the sky was darkened. So the damsels said to him, Arise, O Hasan, and enter thy private chamber, and conceal thyself; or, if thou wilt, enter the garden, and hide thyself among the trees and the grape-vines; and no harm shall befall thee. And he arose and went in and concealed himself in his private chamber,

having closed the door upon him, within the palace. And after a while, the dust dispersed, and there appeared beneath it numerous encumbered troops, like the roaring sea, approaching from the King the father of the damsels. When the troops arrived, the damsels lodged them in the best manner, and entertained them during three days; after which the damsels asked them respecting their state and their tidings; and they replied, We have come from the King to summon you. So the damsels said to them, And what doth the King desire of us? One of them answered, One of the Kings celebrateth a marriage-festivity, and he desireth that ye should be present at that festivity, that ye may divert yourselves. — And how long, said the damsels, shall we be absent from our place? They answered, The time of going and coming, and a residence of two months. The damsels therefore arose, and, entering the palace, went in to Hasan, and acquainted him with the case, and they said to him, Verily this place is thy place, and our house is thy house; so be of good heart and cheerful eye, and fear not nor grieve; for no one can gain access to us in this place. Then be of tranquil heart and joyful mind until we come to thee again. These keys of our private chambers we leave with thee; but, O our brother, we beg thee by the bond of brotherhood that thou open not this door, [pointing to one of the doors,] for thou hast no need of opening it. — Then they bade him farewell, and departed in company with the troops.

So Hasan remained in the palace alone. His bosom was contracted, and his patience became exhausted, his affliction was excessive, and he was sad, mourning for their separation greatly; the palace, notwithstanding its amplitude, was strait unto him, and when he found himself solitary and sad, he reflected upon the damsels, and recited these verses:—

The whole plain hath become contracted in mine eye, and
my heart altogether is troubled by the view of it.

Since the objects of my love departed, my joy hath been
disturbed, and the tears have overflowed from mine
eyes,

And sleep hath quitted mine eye on account of their separation,
and my whole mind hath been perturbed.

Will fortune reunite us, and shall I again enjoy intimacy
with them, and nightly conversation?

He used to go alone to hunt in the deserts, and bring back the game and slaughter it, and eat alone. His gloominess and disquietude, on account of his solitariness, became excessive. So he arose and went about through the palace, examined every part of it, and opened the private chambers of the damsels, and he saw in them riches such as would ravish the minds of beholders. But he delighted not in aught thereof, by reason of the absence of the damsels; and a fire burned in his heart on account of the door which his sister had charged him not to open, and respecting which she commanded him that he should not go near to it, nor ever open it. He said within himself, My sister did not charge me not to open

this door save because within it is a thing with which she desireth that no one should become acquainted. By Allah, I will arise and open it, and see what is within it, though within may be death. — Accordingly, he took the key, and opened it, and he saw in it no riches; but he saw in it a flight of stairs at the upper end of the place, vaulted with stones of the onyx of El-Yemen; and he ascended those stairs, and went up until he arrived at the roof of the palace, saying within himself, This is what she forbade me to visit.¹⁵ He then went about the top of the palace, and he looked down upon a place beneath it entirely occupied by sown fields, and gardens and trees and flowers, and wild beasts, and birds which were warbling and proclaiming the perfection of God, the One, the Omnipotent. He gazed upon those places of diversion, and saw a roaring sea, agitated with waves; and he ceased not to go round about the palace, on the right and left, until he came to a pavilion upon four columns, in which he saw a mak'ad decorated with all kinds of stones, such as the jacinth and the emerald and the balass-ruby, and various other jewels. It was built with one brick of gold and another brick of silver and another brick of jacinth and another brick of emerald; and in the midst of that pavilion was a pool full of water, over which was a trellis of sandal-wood and aloes-wood, reticulated with bars of red gold and oblong emeralds, and adorned with varieties of jewels and pearls, every bead of which was of the size of a pigeon's egg. Also

by the side of the pool was a couch of aloes-wood adorned with large pearls and with jewels, reticulated with red gold, and comprising all kinds of coloured gems and precious minerals, set so as to correspond, one with another. Around it the birds warbled with various tongues, proclaiming the perfection of God (whose name be exalted!) by the sweetness of their notes and the diversity of their tongues; and the like of this palace neither a Kisrà nor a Cæsar ever possessed. So Hasan was amazed when he beheld it, and he sat in it, looking at what was around it.

And while he sat in it, wondering at the beauty of its construction, and at the lustre of the large pearls and the jacinths that it comprised, and at all the artificial works that it contained, wondering also at those sown fields, and at the birds that proclaimed the perfection of God, the One, the Omnipotent, and contemplating the memorials of him whom God (exalted be his name!) enabled to construct this pavilion (for he was of mighty condition), lo, he beheld ten birds, which approached from the direction of the desert, coming to that pavilion and that pool. Hasan therefore knew that they sought the pool to drink of its water: so he concealed himself from them, fearing that they would see him and fly from him. They then alighted upon a great, beautiful tree, and they went around it: and he saw among them a great and beautiful bird, the handsomest among them; and the rest encompassed it and attended it as servants; whereat Hasan wondered. That

bird began to peck the nine others with its bill, and to behave proudly towards them, and they fled from it, while Hasan stood diverting himself with the sight of them from a distance. Then they seated themselves upon the couch, and each of them rent open its skin with its talons, and came forth from it; and, lo, it was a dress of feathers. There came forth from the dresses ten damsels, virgins, who shamed by their beauty the lustre of the moon; and when they had divested themselves, they all descended into the pool, and washed, and proceeded to play and to jest together; the bird who surpassed the others throwing them down and plunging them, and they fleeing from her, and unable to put forth their hands to her. When Hasan beheld her, he lost his reason, and his mind was captivated, and he knew that the damsels forbade him not to open the door save on this account. He became violently enamoured of her by reason of what he beheld of her beauty and loveliness and her stature and justness of form, while she was sporting and jesting, and they were sprinkling one another with the water. Hasan stood looking at them, sighing that he was not with them; his mind was perplexed by the beauty of the young damsel, his heart was entangled in the snare of her love, and he had fallen into the snare: the eye was looking, and in the heart a fire was burning; for the soul is prone to evil. He wept with desire by reason of her beauty and loveliness, fires were shot into his heart on her account, a flame of which

the sparks could not be extinguished increased in him, and a desire of which the signs could not be hidden.¹⁶

Then, after that, the damsels came up from the pool, while Hasan stood looking at them; but they saw him not; and he was wondering at their beauty and loveliness and gracefulness and elegance. And when they came forth from the water, each of them put on her dress and ornaments. The chief damsel put on a green dress, and surpassed in her loveliness the beauties of the world, and the lustre of her face outshone the bright full moon: she surpassed the branches in the beauty of her bending motions, and confounded the minds with apprehension of incurring calumny. The damsels then sat conversing and laughing together, while Hasan still stood looking at them, drowned in the sea of his passion, and bewildered in the valley of his solicitude, and he said within himself, By Allah, my sister said not to me, Open not this door — save on account of these damsels, and in fear of my becoming enamoured of one of them. He continued to gaze at the beauties of the chief damsel, who was the most lovely person that God had created in her time, surpassing in her beauty all human beings. She had a mouth like the seal of Suleymán,¹⁷ and hair blacker than the night of estrangement is to the afflicted and distracted lover, and a forehead like the new moon of the Festival of Ramadán,¹⁸ and eyes resembling the eyes of the gazelles, and an aquiline nose

brightly shining, and cheeks like anemones, and lips like coral, and teeth like pearls strung on necklaces of native gold, and a neck like molten silver, above a figure like a willow-branch. — The damsels ceased not to laugh and sport, while he stood upon his feet looking at them, and forgot food and drink, until the time of afternoon-prayer drew near, when the chief damsel said to her companions, O daughters of Kings, the time hath become late to us, and our country is distant, and we are tired of staying here. Arise, therefore, that we may depart to our place. — Accordingly each of them arose, and put on her dress of feathers; and when they were enveloped in their dresses, they became birds as they were at first, and all flew away together, the chief damsel being in the midst of them.

Hasan therefore despaired of them, and he desired to rise and descend from his place; but he could not rise. His tears ran down upon his cheek, and his desire became violent, and he recited these verses:—

May Allah deny me the accomplishment of my vow, if after
your absence I know pleasant sleep,
And may my eyes not be closed after your separation, nor
rest delight me after your departure!
It would seem to me as though I saw you in sleep: and would
that the visions of sleep might be real!
I love sleep, though without requiring it; for perhaps a sight
of you might be granted in a dream.

Then he walked a little, but without being led aright, until he descended to the lower part of

the palace; and he ceased not to drag himself along in a sitting posture till he came to the door of the private chamber; whereupon he passed through, and locked it after him; and he lay upon his side, sick, neither eating nor drinking. He was drowned in the sea of his solitudes, and he wept and lamented for himself until the morning, when he recited these verses:—

As birds they flew away in the evening, and cried out. And
he who dieth of love is not culpable.¹⁹
I will keep my passion secret while I can; but if violent
desire overcome me, it will appear.
The phantom of her whose face is like the morning came
at night; and the night of my desire hath no dawn.
I bemoan her, while they sleep who are free from love;
and the winds of desire have made sport with me.
I have been liberal of my tears and my wealth and my heart
and my reason and my soul; and liberality is gain.
The worst of all kinds of evil and vexation is hostility ex-
perienced from beautiful damsels.
They say it is forbidden for the beauties to shew favour,
and that the shedding of the blood of lovers is lawful,
And that the love-sick can do nought but sacrifice his soul,
and liberally forfeit it in love, which is a game.²⁰
I cry out in my longing and ardour for the beloved; and all
that the distracted can do is to moan.

And when the sun rose, he opened the door of the private chamber, and ascended to the place in which he was before, and sat before the *mak'ad*²¹ until the approach of night; but not one of the birds came while he sat expecting them. So he wept violently, till he fainted, and fell prostrate upon the ground; and when he recovered

from his fit, he dragged himself along in a sitting posture, and descended to the lower part of the palace. The night had come, and the whole world was strait unto him, and he ceased not to weep and lament for himself all the night until the morning came and the sun rose over the hills and the lowlands. He ate not nor drank nor slept, nor had he any rest: during the day he was perplexed, and during the night sleepless, confounded, intoxicated by his solicitude, expressing the violence of his desire in some verses of a distracted poet.

Now while he was in this violent state of distraction by reason of his passion, lo, a dust rose from the desert; whereupon he arose and ran down and hid himself. He knew that the mistresses of the palace had come, and but a little while had elapsed when the troops alighted and encompassed the palace. The seven damsels also alighted, and they entered the palace, and took off their arms and all the implements of war that were upon them, except the youngest damsel his sister, who took not off the implements of war that were upon her, but came to the private chamber of Hasan; and she saw him not. So she searched for him, and found him in one of the closets, infirm and lean; his body had become languid and his bones were wasted, his complexion had become sallow and his eyes were sunk in his face, in consequence of the little food and drink that he had taken, and the abundance of his tears by reason of his attachment to the

damsel, and his passion for her. Therefore when his sister the Jinneeyeh saw him in this state, she was confounded, and her reason quitted her, and she asked him respecting his condition, and the state in which he was, and what had befallen him, saying to him, Inform me, O my brother, that I may devise some stratagem for thee to remove thine affliction, and I will be thy ransom. And upon this, he wept violently, and recited thus:—

The lover, when his beloved is separated from him, hath nothing except sorrow and affliction:
Within him is disease, and without is burning: the beginning is remembrance, and the end is solicitude.

So when his sister heard these his words, she wondered at his eloquence and his fluency of speech, and at his beauty of expression and his replying to her in verse; and she said to him, O my brother, when didst thou fall into this predicament in which thou art, and when did this happen to thee? For I see thee speak in verses, and shed copious tears. I conjure thee by Allah, O my brother, and by the sacred nature of the love that existeth between us, that thou inform me of thy state, and acquaint me with thy secret, and conceal not from me aught of that which hath befallen thee during our absence; for my bosom hath become contracted, and my life is perturbed on thine account. — And thereupon he sighed, and shed tears like rain, and replied, I fear, O my sister, if I inform thee,

that thou wilt not aid me to attain my desire, but wilt leave me to die sorrowing, in my anguish. And she said, No, by Allah, O my brother, I will not abandon thee, though my life should be lost in consequence thereof.

So he told her what had befallen him, and what he beheld when he had opened the door, and informed her that the cause of his affliction and distress was his passion for the damsel whom he had seen, and his affection for her, and that for ten days he had not desired food nor drink. Then he wept violently, and recited these two verses:—

Restore my heart as it was to my breast, and let mine eyes sleep again; then forsake me.

Do you think that the nights have changed the vow of love?

May he cease to live who changeth!

And his sister wept at his weeping: she was moved with compassion for his case, and pitied him for his distance from home; and she said to him, O my brother, be of good heart and cheerful eye; for I will expose myself to peril with thee, and give my life to content thee, and contrive for thee a stratagem even if it occasion the loss of my precious things and my soul, that I may accomplish thy desire, if it be the will of God, whose name be exalted! But I charge thee, O my brother, to conceal the secret from my sisters. Therefore reveal not thy state to any one of them, lest my life and thine be lost; and if they ask thee respecting the opening of the door, answer them

I never opened it; but I was troubled in heart on account of your absence from me, and my sadness for your loss, and my residence in the palace by myself. — And he replied, Yes: this is the right course. He kissed her head, and his heart was comforted, and his bosom became dilated. He had been in fear of his sister on account of his having opened the door; so now his soul was restored to him, after he had thought himself at the point of destruction by reason of the violence of his fear.

He then demanded of his sister something to eat; whereupon she arose and went forth from him; and afterwards she went in to her sisters, mourning and weeping for him. So they asked her respecting her state, and she informed them that her heart was troubled for her brother, and that he was sick, and for ten days no food had entered his stomach. They therefore asked her respecting the cause of his sickness; and she answered them, Its cause was our absence from him, and our leaving him desolate; for these days during which we were absent from him were to him longer than a thousand years, and he is excusable, seeing that he is a stranger and alone, and we left him solitary, without any one to cheer him by society, or any one to comfort his heart. Besides he is, at all events, but a youth, and probably he remembered his family and his mother, who is an old woman, and he imagined that she was weeping for him during the hours of the night and the periods of the day, and that she

ceased not to mourn for him: but we used to console him by our society. — And when her sisters heard her words, they wept by reason of the violence of their sorrow for him, and said to her, By Allah, he is excusable. Then they went forth to the troops and dismissed them; after which they went in to Hasan and saluted him; and they saw that his charms had become altered, and his complexion had become sallow, and his body had become lean; wherefore they wept in pity for him, and they sat with him and cheered him and comforted his heart by conversation, relating to him all that they had seen of wonders and strange things, and what happened to the bridegroom with the bride. The damsels remained with him during the period of a whole month, cheering him by their society, and caressing him; but every day he became more ill; and whenever they beheld him in this state, they wept for him violently, the youngest damsel being the one of them who wept the most.

Then, after the month, the damsels were desirous of riding forth to hunt, and they resolved to do so, and asked their younger sister to mount with them; but she said to them, By Allah, O my sisters, I cannot go forth with you while my brother is in this state, until he is restored to health, and the affliction that he suffereth quickeneth him. I will rather sit with him to soothe him. — And when they heard her words, they thanked her for her kindness, and said to her, Whatever thou dost with this stranger, thou wilt

be recompensed for it. Then they left her with him in the palace, and mounted, taking with them provisions for twenty days. And when they were far from the palace, their sister knew that they had traversed a wide space: so she came to her brother, and said to him, O my brother, arise; shew me this place in which thou sawest the damsels. And he replied, In the name of Allah:²² on the head:—rejoicing at her words, and feeling sure of the attainment of his desire. He then desired to arise and go with her, and to shew her the place; but he was unable to walk; wherefore she carried him in her bosom, and conveyed him to the [top of the] palace; and when he was upon it, he shewed her the place in which he had seen the damsels, and he shewed her the mak'ad and the pool. And his sister said to him, Describe to me, O my brother, their state, and how they came. He therefore described to her what he had observed of them, and especially the damsel of whom he had become enamoured; and when she heard the description of her, she knew her, and her countenance became sallow, and her state became changed. So he said to her, O my sister, thy countenance hath become sallow, and thy state is changed; and she replied, —

O my brother, know that this damsel is the daughter of one of the Kings of the Jánn, of great dignity. Her father hath obtained dominion over men and Jánn, and enchanters and diviners, and tribes and guards, and regions and cities in great numbers, and hath vast riches. Our father

is one of his viceroys, and no one is able to prevail against him, on account of the abundance of his troops, and the extent of his dominions and the greatness of his wealth. He hath assigned to his children, the damsels whom thou sawest, a tract of a whole year's journey in length and breadth, and to that tract is added a great river encompassing it, and no one can gain access to that place, neither any of mankind nor any of the Jánn. He hath an army²³ of damsels who smite with swords and thrust with spears, five and twenty thousand in number, every one of whom, when she mounteth her courser and equippeth herself with her implements of war, will withstand a thousand brave horsemen; and he hath seven daughters who in bravery and horsemanship equal their sisters, and excel them. He hath set over this tract, of which I have informed thee, his eldest daughter, the chief of her sisters; and she is distinguished by bravery and horsemanship, and guile and artifice and enchantment, by which she can overcome all the people of her dominions. But as to the damsels who were with her, they are the chief ladies of her empire, and her guards, and her favourites among the people of her dominions; and these feathered skins wherewith they fly are the work of the enchanters among the Jánn. Now if thou desire to possess this damsel, and to marry her, sit here and wait for her: for they come on the first day of every month to this place; and when thou seest that they have come, conceal thyself,

and beware of appearing; for the lives of all of us would be lost. Know then what I tell thee, and keep it in thy memory. Sit in a place that shall be near unto them, so that thou shalt see them and they shall not see thee; and when they take off their dresses, cast thine eye upon the dress of feathers belonging to the chief damsel, who is the object of thy desire, and take it; but take not aught beside it; for it is the thing that conveyeth her to her country.²⁴ So if thou possess it, thou wilt possess her; and beware of her beguiling thee, and saying, O thou who hast stolen my dress, restore it to me, and here am I with thee and before thee and in thy possession:—for, if thou give it her, she will slay thee, and will demolish the pavilions over us, and slay our father. Know therefore thy case, and how thou shalt act. When her sisters see that her dress hath been stolen, they will fly away, and leave her sitting alone: so thereupon go thou to her, and seize her by her hair and drag her along; and when thou shalt have dragged her to thee, thou wilt have obtained her, and she will be in thy possession. Then, after this, take care of the dress of feathers; for as long as it remaineth with thee, she is in thy power, and in captivity to thee; since she cannot fly away to her country save with it. And when thou hast taken her, carry her and descend with her to thy private chamber, and reveal not to her that thou hast taken the dress.

So when Hasan heard the words of his sister,

his heart was tranquillized, and his terror was quieted, and the pain that he suffered ceased. He then rose erect upon his feet, and kissed the head of his sister; after which he descended from the top of the palace, he and his sister, and they slept that night. He studied to restore himself until the morning came; and when the sun rose, he arose and opened the door and ascended to the top. He sat there, and ceased not to sit until nightfall, when his sister came up to him with some food and drink, and changed his clothes, and he slept. She continued to do thus with him every day until the next month commenced. So when he saw the new moon, he watched for them; and while he was doing thus, lo, they approached him, like lightning. On his seeing them, therefore, he concealed himself in a place so that he could see them and they could not see him. The birds alighted, each bird of them seating herself in a place, and they rent open their dresses, and the damsel of whom he was enamoured did the same as the rest. This was done in a place near unto Hasan. She then descended into the pool with her sisters; and thereupon Hasan arose and walked forward a little, still concealing himself; and God veiled him: so he took the dress, and not one of them saw him; for they were playing together. And when they had ended, they came forth, and each of them put on her dress of feathers, except his beloved, who came to put on her dress and found it not. Upon this she cried out, and slapped her face, and tore her

clothes. Her sisters therefore came to her, and asked her respecting her state, and she informed them that her dress of feathers had been lost; whereupon they wept and cried out, and slapped their faces. And when the night overtook them, they could not remain with her: so they left her upon the top of the palace alone. Then, when Hasan saw that they had flown away and were absent from her, he listened to her, and he heard her say, O thou who hast taken my dress, and stripped me, I beg thee to restore it to me, and may God never make thee to taste my grief! And on his hearing these her words, his reason was captivated by his passion for her, his love for her increased, and he could not withhold himself from her. He therefore arose from his place, and ran forward until he rushed upon her and laid hold of her. Then he dragged her to him, and descended with her to the lower part of the palace, and, having taken her into his private chamber, threw over her his 'abáäh,²⁵ while she wept, and bit her hands. He locked the door upon her, and went to his sister, and told her that he had got her and obtained possession of her, and had brought her down to his private chamber; and he said to her, She is now sitting weeping, and biting her hands.

His sister therefore, when she heard his words, arose and repaired to the private chamber, and, going in to her, she saw her weeping and mourning. She kissed the ground before her, and then saluted her; and the damsel said to her, O daugh-

ter of the King, do people such as ye are do these vile deeds with the daughters of Kings? Thou knowest that my father is a great King, and that all the Kings of the Jánn are terrified at him, and fear his awful power; and that he hath, of enchanters and sages and diviners and devils and Márids, those against whom none can prevail; and that under his authority are people whose number none knoweth but God. How then can it be right for you, O daughters of Kings, to lodge men of human kind with you, and to acquaint them with our circumstances and yours? If ye did not so, how could this man gain access to us? — So the sister of Hasan answered her, O daughter of the King, verily this human being is perfect in kindness of disposition, and his desire is not to do any shameful action: he only loveth thee; and women were not created save for men. Were it not that he loveth thee, he had not fallen sick on thine account, and his soul had not almost departed by reason of his love of thee. — And she related to her all that Hasan had told her, with respect to his passion for her, and how the damsels had acted in their flight and their washing themselves; and told her that none of them all had pleased him except her; for all of them were her slave-girls; and that she was plunging them into the pool, and not one of them could stretch forth her hand to her. — And when she heard her words, she despaired of escape. Then the sister of Hasan arose and went forth from her, and brought to her a sumptuous dress, with

which she clad her. She also brought to her some food and drink, and ate with her, and comforted her heart and appeased her terror. She ceased not to caress her with gentleness and kindness, and said to her, Have compassion upon him who saw thee once and became a victim of thy love. Thus she continued to caress her and gratify her, and to address her with pleasing words and expressions; but she wept until day-break came, when her heart was comforted and she abstained from weeping, knowing that she had fallen into the snare, and that her escape was impossible. So she said to the sister of Hasan, O daughter of the King, thus hath God appointed [and written] upon my forehead, with respect to my estrangement and my disjunction from my country and my family and my sisters; therefore I must endure with becoming patience what my Lord hath decreed. Then the sister of Hasan appropriated to her alone a private chamber in the palace, than which chamber there was none handsomer there; and she ceased not to sit with her and console her, and to comfort her heart, until she was content, and her bosom became dilated, and she laughed, and her trouble and contraction of the bosom on account of her separation from her family and home, and her separation from her sisters and her parents and her dominions, ceased.

The sister of Hasan then went forth to him, and said to him, Arise, go in to her in her private chamber, and kiss her hands and her feet. He

therefore entered, and did so; and he kissed her between her eyes, and said to her, O mistress of beauties, and life of souls, and delight of beholders, be tranquil in heart. I have not taken thee but that I may be thy slave till the day of resurrection, and this my sister will be thy slave-girl. I, O my mistress, desire not aught save to marry thee, agreeably with the ordinance of God and his Apostle, and to journey to my country, and I will reside with thee in the city of Baghdád. I will purchase for thee female slaves, and male slaves; and I have a mother, of the best of women who will be thy servant. There is not a country there better than our country: every thing that is in it is better than what is in any other of all the countries, and its inhabitants and its people are good people, with comely faces.

But while he was addressing her, and cheering her by conversation, and she addressed him not with a single letter, some one knocked at the door of the palace. So Hasan went forth to see who was at the door; and, lo, there were the damsels, who had returned from the chase. He rejoiced at their coming, and met and saluted them; whereupon they offered up prayers in his favour for safety and health, and he prayed for them also. They then alighted from their horses, and entered the palace, and each of them went into her private chamber, where she pulled off the worn clothes that were upon her, and put on comely apparel, after which they came forth, and demanded the game; and they brought²⁶ an

abundance of gazelles and wild oxen, and hares and lions and hyenas, and other beasts, some of which they brought forward for slaughter, and they left the rest with them in the palace. Hasan stood among them with girded waist, slaughtering for them, while they sported and amused themselves, rejoicing exceedingly at his doing thus. And when they had finished the slaughter, they sat preparing something whereof to make their dinner. Then Hasan advanced to the eldest damsel, and kissed her head; and he proceeded to kiss all their heads, one after another. So they said to him, Thou hast greatly humbled thyself to us, O our brother, and we wonder at the excess of thine affection for us, thou being a man of the sons of Adam, and we being of the Jinn. And thereupon his eyes shed tears, and he wept violently; wherefore they said, What is the news, and what causeth thee to weep? Thou hast troubled our life by thy weeping this day. It seemeth that thou hast conceived a longing to see thy mother and thy country; and if the case be so, we will equip thee, and will journey with thee to thy home and thy friends. — He replied, By Allah, my desire is not to be separated from you. They therefore said to him, Then who of us hath disturbed thee, that thou art thus troubled? And he was ashamed to say, Nought hath disturbed me but love of the damsel — fearing that they would deny him their approval: wherefore he was silent, and did not acquaint them with aught of his case. So his sister arose

and said to them, He hath caught a bird from the air, and he desireth of you that ye aid him to make her his wife. And they all looked at him, and said to him, We are all before thee, and whatsoever thou demandest, we will do it. But tell us thy tale, and conceal not from us aught of thy state. — He therefore said to his sister, Tell thou my tale to them; for I am abashed at them, and I cannot face them with these words.

Accordingly, his sister said to them, O my sisters, when we departed on our journey and left this poor young man alone, the palace became strait unto him, and he feared that some one might come in to him; and ye know that the intellects of the sons of Adam are weak. So he opened the door that leadeth to the roof of the palace, when his bosom was contracted and he had become solitary and lone, and he ascended upon it, and sat there, looking down upon the valley, and looking down also towards the door, fearing lest some one should come to the palace. And while he was sitting one day, lo, ten birds approached him, coming to the palace; and they ceased not to pursue their course until they seated themselves upon the margin of the pool that is above the mandharah; whereupon he looked at the bird that was the most beautiful of them, and she was pecking the others, among which there was not one that could stretch forth her claw to her. Then they put their talons to their necks, rent open their dresses of feathers, and came forth from them, and each of them became

a damsel like the moon in the night of its fulness. After that, they disrobed themselves, while Hasan stood looking at them, and they descended into the water, and proceeded to sport; the chief damsel plunging the others, among whom there was not one who could put forth her hand to her; and she was the most beautiful of them in face, and the most just of them in stature, and the most clean of them in apparel. They ceased not to do thus until the time of afternoon-prayers drew near, when they came forth from the pool, put on their garments, and entered the apparel of feathers, in which they wrapped themselves, and they flew away. Thereupon his mind was troubled, and his heart was inflamed with fire, on account of the chief bird, and he repented that he had not stolen her apparel of feathers. He became sick, and remained upon the palace expecting her return, and he abstained from food and drink and sleep. He continued in that state until the new moon appeared; and while he was sitting, lo, they approached according to their custom, and pulled off their garments, and descended into the pool. So he stole the dress of the chief damsel, and, knowing that she could not fly save with it, he took it and hid it, fearing that they would discover it and slay him. Then he waited until the others had flown away; when he arose and seized her, and brought her down from the top of the palace. — Upon this, her sisters said to her, And where is she? She answered them, She is in his possession, in such

a closet. And they said, Describe her to us, O our sister. She therefore said, She is more beautiful than the moon in the night of its fulness, and her face is more splendid than the sun, and the moisture of her mouth is sweeter than wine, and her figure is more elegant than the slender branch. She hath black eyes, and brilliant face, and bright forehead, and a bosom like pearl, in which are seen the forms of two pomegranates; and she hath cheeks like two apples. She captivateth the hearts by her eyes bordered with kohl, and by the slenderness of her delicate waist, and by her heavy hips, and speech that cureth the sick. She is comely in shape, beautiful in her smile, like the full moon.

And when the damsels heard these descriptions, they looked towards Hasan and said to him, Shew her to us. So he arose with them, distracted with love, and proceeded until he had conducted them to the closet in which was the King's daughter; whereupon he opened it and entered, and they entered behind him; and when they saw her, and beheld her loveliness, they kissed the ground before her, wondering at the beauty of her form, and at her elegance. They then saluted her, and said to her, By Allah, O daughter of the supreme King, this is an egregious thing; but hadst thou heard the description of this human being among the women, thou wouldst have wondered at him all thy life. He is enamoured of thee to the utmost degree; yet, O daughter of the King, he desireth not aught that

is dishonest. He desireth thee not save as his lawful wife; and if we knew that damsels were content without husbands, we would have prevented him from attaining the object of his desire, though he sent not to thee a messenger, but came to thee himself; and he hath informed us that he hath burnt the dress of feathers: otherwise we would have taken it from him. — Then one of the damsels agreed with her and became her deputy for the performance of the ceremony of the marriage-contract. She performed the ceremony of the contract of her marriage to Hasan, who took her hand,²⁷ putting his hand in hers, and she married her to him with her permission; after which they celebrated her marriage-festivity in the manner befitting the daughters of Kings, and introduced him to her; and he congratulated himself thereupon, and recited these verses:—

Thy shape is enticing, and thine eye like the gazelle's, and
thy face drippeth with the water of beauty.

Thou appearest in mine eye most gloriously pictured, half
of thee of ruby, and a third of pearl,

And a fifth of musk, and a sixth of ambergris: thou resemblest
fine pearl: nay, thou art more splendid.

Eve hath not borne like thee any one, nor in the Gardens
of Eternity is another like thee.

Then if thou wish my torment, it will proceed from love's
laws; and if thou wilt pardon, thou hast the choice to
do so.

O ornament of the world, and utmost object of desire, who
can keep from enjoying the beauty of thy face?

The damsels were standing at the door, and
when they heard the verses, they said to her, O

daughter of the King, hast thou heard the words of this human being? How canst thou blame us, when he hath recited these verses on the subject of his love for thee? — And on her hearing that, she was happy and cheerful and glad. Then Hasan remained with her for a period of forty days, in pleasure and happiness and delight and joy, the damsels renewing for him, every day, festivity and beneficence and presents and rarities, and he passing his time among them in happiness and cheerfulness; and the residence of the King's daughter among them became pleasant to her, so that she forgot her family.

But after the forty days, Hasan was sleeping, and he saw his mother mourning for him: her bones had wasted, and her body had become emaciated, and her complexion had become sallow, and her state was altered, while he was in good condition. And when she beheld him in this state, [as he thought,] she said to him, O my son, O Hasan, how is it that thou livest in the world, blest with a pleasant life, and forgettest me? Look at the state in which I have been since thy departure. I will not forget thee, nor will my tongue cease to mention thee until I die; and I have made for thee a tomb in my house, that I may never forget thee. Shall I live, O my son, and see thee with me, and shall we again be united as we were? — So Hasan awoke from his sleep weeping and lamenting; his tears ran down upon his cheeks like rain, and he became sorrowful and afflicted; his tears ceased not, nor

did sleep visit him, nor had he any rest, nor did any patience remain to him. And when he arose, the damsels came in to him, and wished him good morning, and were cheerful with him as they were wont: but he looked not towards them. They therefore asked his wife respecting his state; and she answered them, I know not. So they said to her, Ask thou him respecting his state. Accordingly she advanced to him, and said to him, What is the matter, O my master? And thereupon he sighed and was oppressed, and acquainted her with that which he had seen in his sleep. Then he recited these two verses:—

We have become distracted in mind, perplexed, seeking to draw near, without means of doing it.

The calamities of love increase upon us, and the endurance of love is burdensome to us.

His wife therefore acquainted them with that which he had said to her; and when the damsels heard the verses, they were moved with pity for his state, and said to him, Favour us [by doing as thou desirest]: in the name of Allah. We cannot prevent thee from visiting her: we will rather aid thee to do so by every means in our power. But it behooveth thee to visit us, and not sever thyself from us, though in every year thou come but once.—And he replied, I hear and obey.

Then the damsels arose immediately, prepared for him the provisions, and equipped for him the bride with ornaments and apparel and every

thing costly, such as language would fail to describe; and they also prepared for him rarities which pens cannot enumerate. After that, they beat the drum, and thereupon the she-camels came to them from every quarter, and they chose of them such as should carry all that they had prepared. They mounted the damsel and Hasan, and put upon the camels, and brought to them, five and twenty chests full of gold, and fifty of silver. Then they proceeded with them for three days, during which they traversed a space of three months' journey; and having done so, they bade him farewell, and desired to return from them. Upon this, Hasan's sister, the youngest damsel, embraced him, and wept until she fainted; and when she recovered, she recited these two verses: —

Would that the day of separation had ne'er been! No
sleep remaineth in mine eyes.

The union of us and thee is broken, and our strength and
our body are enfeebled.

Then, having finished her verses, she bade him farewell, and strictly charged him that, when he had arrived at his city and met his mother, and his heart was tranquillized, he should not fail to visit her once in every six months, and she said to him, When an affair rendereth thee anxious, or thou fearest any thing disagreeable, beat the drum of the Magian: thereupon the she-camels will come to thee, and do thou mount, and return to us, and remain not away from us.

And he swore to her that he would do so; after which he conjured them to return. So they returned, after they had bidden him farewell, and mourned for his separation; and she who mourned most was his sister, the youngest damsel; for she found no rest, nor did patience obey her: she wept night and day.

Hasan proceeded all the night and day, traversing with his wife the deserts and wastes and the valleys and rugged tracts, during the midday-heat and the early dawn, and God decreed them safety. So they were safe, and arrived at the city of El-Basrah; and they ceased not to pursue their way until they made their camels kneel down at the door of his house. He then dismissed the camels, and advanced to the door to open it; and he heard his mother weeping with a soft voice, that proceeded from a bosom which had experienced the torture of fire, while she recited these verses:—

How can she taste sleep who hath lost somnolency, and is wakeful at night while others repose?

She possessed riches and family and glory; but hath become a stranger and solitary.

Fire and groaning are in her bosom, and violent longing that cannot be exceeded.

Passion hath gained dominion over her. She moaneth for her sufferings; but is firm.

Her state under the influence of love telleth that she is mourning and afflicted, and her tears are witnesses.

And Hasan wept when he heard his mother weeping and lamenting; and he knocked at the

door with alarming violence. So his mother said, Who is at the door? And he replied, Open: — wherefore she opened the door, and looked at him; and when she knew him, she fell down in a fit; and he ceased not to caress her until she recovered, when he embraced her, and she embraced him and kissed him. He then conveyed his goods and property into the house, while the damsel looked at him and at his mother; and the mother of Hasan when her heart was tranquillized, and God had reunited her to her son, recited these verses: —

Fortune hath compassionated my case, and felt pity for the
length of my torment,
And granted me what I desired, and removed that which I
dreaded.
I will therefore forgive its offences committed in former
times;
Even the injustice it hath shewn in the turning of my hair
gray.

Hasan and his mother then sat conversing together, and she said to him, How was thy state, O my son, with the Persian? He answered her, O my mother, he was not [only] a Persian, but he was a Magian, who worshipped fire instead of the Almighty King. And he informed her of what he had done with him; that he had travelled with him, and put him into the skin of the camel and sewed it up over him, and that the birds had carried him off, and put him down upon the top of the mountain. He told her too what he had seen upon the mountain, namely

the dead men, whom the Magian had deluded and left upon the mountain after they had accomplished his affair; and how he cast himself into the sea from the top of the mountain, and God, (whose name be exalted!) preserved him, and conducted him to the palace of the damsels; and of the sisterly love of the youngest damsel for him, and his residence with the damsels; and how God had conducted the Magian to the place in which he was residing. He also told her of his passion for the damsel whom he had married, and how he caught her, and her whole story, [and the subsequent events] until God reunited them. And when his mother heard his story, she wondered, and praised God (whose name be exalted!) for his health and safety. She then arose and went to those packages, and looked at them, and asked him respecting them; and he acquainted her with their contents; whereat she rejoiced exceedingly. And after that, she advanced to the damsel, to converse with her and to cheer her by her company; and when her eye fell upon her, her mind was stupefied by her comeliness, and she rejoiced and wondered at her beauty and loveliness and her stature and justness of form. Then she said to Hasan, O my son, praise be to God for thy safety, and for thy safe return! And she sat by the side of the damsel, cheering her by her company, and comforting her heart; after which, early the next day, she went down into the market, and bought ten suits, the most sumptuous garments that were in the city.

She also brought for her magnificent furniture, and clad the damsel, and adorned her with every thing beautiful. Then she accosted her son, and said, O my son, with this wealth we cannot live in this city; for thou knowest that we were poor, and the people will accuse us of practising alchemy. Therefore arise with us, and let us go to the city of Baghdád, the Abode of Peace, that we may reside in the sacred asylum of the Khaleefeh, and thou shalt sit in a shop and sell and buy, and fear God (to whom be ascribed might and glory!): then will God open to thee the doors of prosperity by means of this wealth. — And when Hasan heard her words, he approved them.

He arose immediately, and went forth from her, sold the house, and summoned the she-camels; and he put upon them all his riches and goods, together with his mother and his wife. He set forth, and ceased not to pursue his journey until he arrived at the Tigris; when he hired a vessel to convey them to Baghdád, embarked in it all his wealth and effects, and his mother and his wife, and every thing that was with him, and went on board the vessel, which conveyed them with a fair wind for a period of ten days, until they came in sight of Baghdád; and when they came in sight of it, they rejoiced. The vessel brought them into the city, and Hasan landed there forthwith, and hired a magazine in one of the Kháns. He then removed his goods from the vessel to the magazine, and went up, and

remained one night in the Khán; and when he arose in the morning, he changed his clothes; and the broker seeing him, asked him respecting his affair, and what he desired: so he said to him, I desire a house, handsome and ample. And the broker shewed him the houses that he had to let, and a house that had belonged to one of the wezeers pleased him; wherefore he bought it of him for a hundred thousand pieces of gold, and gave him the price. Then he returned to the Khán in which he had taken lodging, and removed thence all his wealth and his goods to the house; after which he went forth into the market, and bought what was requisite for the house, of utensils and furniture and other things. He purchased also eunuchs, and among them was a young black slave, for the house. And he resided in ease with his wife, enjoying the most delightful life and happiness, for the space of three years, during which he was blessed by her with two boys, one of whom he named Násir, and the other Mansoor.

Then, after this period, he remembered his sisters, the damsels before mentioned, and he remembered their kindness to him, and how they had aided him to attain his desire. So he longed to see them; and, having gone forth to the markets of the city, he bought there some ornaments, and costly stuffs, and dried fruits, the like of which they had never seen nor known. His mother therefore asked him the reason of his buying those rarities, and he answered her, I

have determined to repair to my sisters, who treated me with all kindness, and from whose goodness and beneficence to me my present good fortune proceeded; for I desire to go to them and to see them, and I will return soon, if it be the will of God, whose name be exalted! So she replied, O my son, be not long absent from me. And he said to her, Know, O my mother, how thou shalt manage with my wife. Here is her dress of feathers, in a chest buried in the earth: then be careful of it, lest she light upon it and take it, and fly away with her children, and depart, and I shall not find any tidings of her; so I shall die in sorrow on account of them. Know also, O my mother, that I caution thee not to mention this to her. And know that she is the daughter of the King of the Jánn, and there is not among the Kings of the Jánn any greater than her father, nor any that hath more numerous troops, or more wealth than he. Know likewise that she is the mistress of her people, and the dearest of the things that her father hath. Moreover, she is excessively high-minded: therefore do thou thyself serve her; and allow her not to go forth from the door, nor to look from the window, or from over a wall; for I fear on her account the wind when it bloweth;²⁸ and if any event of the events of the world befall her, I shall slay myself on her account. — And his mother replied, Allah preserve me from disobeying thee, O my son! Am I mad, that when thou givest me this charge I should disobey thee with respect to it?

Set forth, O my son, and be of good heart, and thou shalt come back happily, and see her, if it be the will of God (whose name be exalted!), and she shall acquaint thee with my conduct to her. But, O my son, remain not away more than the time required for going and returning. — And his wife, as was decreed, heard his words to his mother; and they knew it not.

Hasan then arose and went forth from the city, and beat the drum; so thereupon the she-camels came to him, and he laded twenty with the rarities of El-'Erák; after which he bade farewell to his mother and his wife and his children. The age of one of his two children was a year, and the age of the other was two years. Then he returned to his mother, and charged her a second time; and having done this, he mounted and journeyed to his sisters. He ceased not to pursue his journey night and day, traversing the valleys and the mountains, and the plains and the rugged tracts, for the space of ten days; and on the eleventh day he arrived at the palace and went in to his sisters, having with him the things that he had brought for them. And when they saw him, they rejoiced at his arrival, and congratulated him on his safety; and as to his sister, the youngest damsel, she decorated the palace without and within. They took the present, and lodged Hasan in a private chamber as before, and asked him respecting his mother and his wife. So he informed them that his wife had borne him two sons. Then his sister, the youngest damsel,

when she saw him in health and prosperity, rejoiced exceedingly, and recited this verse: —

I ask the wind respecting you whenever it bloweth, and none but you ever occurcth to my mind.

He remained with them, entertained and treated with honour, for a period of three months, and he passed his time in joy and happiness and comfort and cheerfulness, and in hunting.

But as to his mother and his wife, when Hasan had set forth on his journey, his wife remained a day and a second day with his mother, and she said to her on the third day, Extolled be the perfection of God! Do I reside with him three years and not enter the bath? — And she wept. So his mother compassionated her state, and said to her, O my daughter, we are here strangers, and thy husband is not in the city. If he were present, he would take upon himself to serve thee; but as for me, I know not any one. However, O my daughter, I will heat for thee the water, and will wash thy head in the bath that is in the house. — To this the damsel replied, O my mistress, hadst thou said these words to one of the female slaves, she would have demanded to be sold in the market, and would not have remained with you. But, O my mistress, men are excusable; for they are jealous, and their minds say to them, that the woman, if she go forth from her house, will perhaps commit a dishonest action; and women, O my mistress, are not all alike. Thou knowest too that a woman,

if she have a desire for a thing, no one can overcome her, nor can any one set a guard over her or preserve her, or debar her from the bath or any thing else, or from doing all that she desireth. — Then she wept, and cursed herself, and began to bewail for herself, and for her absence from her native country. So the mother of her husband pitied her state, and knew that all which she said must be done. Wherefore she arose, and prepared the things that they required for the bath, and took her and went to the bath. And when they entered it, they pulled off their clothes, and all the women began to look at her and to extol the perfection of God (to whom be ascribed might and glory!), contemplating the beautiful form that He had created. Every woman who passed by the bath entered and diverted herself by viewing her. The fame of her spread through the city, and the women crowded upon her, and the bath could not be passed through by reason of the number of women who were in it. Now it happened in consequence of this wonderful event, that there came to the bath that day one of the slave-girls of the Prince of the Faithful, Hároon Er-Rasheed, called Tohfeh²⁹ the lute-player; and seeing the women crowding together, and the bath not to be passed through by reason of the number of the women and girls, she asked what was the matter, and they informed her of the damsel. So she came in to her and looked at her and viewed her attentively, and her mind was confounded by

her beauty and loveliness. She extolled the perfection of God (greatly be He glorified!) for the beautiful forms that He had created, and she entered not [the inner apartment] nor washed; but sat confounded at the sight of the damsel until the damsel had made an end of washing, and come forth and put on her clothes, when she appeared still more beautiful. And when she came forth from the harárah,³⁰ she sat upon the carpet and the cushions, the women gazing at her; and she looked at them and went forth.

Tohfeh the lute-player, the slave-girl of the Khaleefeh, arose and went forth with her, and proceeded with her until she knew her house, when she bade her farewell, and she returned to the palace of the Khaleefeh. She ceased not to pass on until she came before the lady Zubeydeh, and kissed the ground before her; whereupon the lady Zubeydeh said, O Tohfeh, what is the reason of thy loitering in the bath? So she answered, O my mistress, I saw a wonder, the like of which I have not seen among men nor among women, and that was the thing which diverted my attention and amazed my mind and confounded me so that I did not wash my head. And the lady Zubeydeh said, And what was it, O Tohfeh? She answered, O my mistress, I saw a damsel in the bath, having with her two young children, like two moons, and none hath beheld the like of her, neither before her nor after her, nor doth there exist the like of her form in the whole world. By thy beneficence,

O my mistress, if thou acquaintedst the Prince of the Faithful with her, he would slay her husband, and take her from him; for there existeth not one like her among women. I inquired respecting her husband, and they said that her husband is a merchant, whose name is Hasan of El-Basrah. And I followed her when she went forth from the bath until she entered her house, whereupon I saw it to be the house of the Wezeer, that hath two entrances, an entrance on the side of the river, and an entrance on the side of the land. I fear, O my mistress, that the Prince of the Faithful may hear of her, and that he will disobey the law, and slay her husband, and marry her. — Upon this, the lady Zubeydeh said, Wo to thee, O Tohfeh! Is this damsel endowed with such beauty and loveliness that the Prince of the Faithful would sell his religion for his worldly enjoyments, and disobey the law on her account? By Allah, I must have a sight of this damsel; and if she be not as thou hast described, I will give orders to strike off thy head, O wicked woman! In the palace of the Prince of the Faithful are three hundred and sixty slave-girls, according to the number of the days of the year, among whom there is not one such as thou hast described. — And she replied, O my mistress, no, by Allah; nor is there in all Baghdád the like of her; nay, neither among the foreigners nor among the Arabs, nor hath God (to whom be ascribed might and glory!) created the like of her.

So upon this the lady Zubeydeh summoned Mesroor, who came and kissed the ground before her; and she said to him, O Mesroor, go to the house of the Wezeer, that hath two entrances, an entrance towards the river, and an entrance towards the land, and bring to me the damsel who is there, together with her children, and the old woman who is with her, quickly, and loiter not. And Mesroor replied, I hear and obey. He went forth from before her, and proceeded until he arrived at the door of the house, whereupon he knocked at the door, and the old woman, the mother of Hasan, came forth to him, saying, Who is at the door? He answered her, Mesroor, the eunuch of the Prince of the Faithful. So she opened the door, and he entered, and saluted her, and she saluted him, and asked him respecting his business. He therefore said to her, The lady Zubeydeh the daughter of El-Kásim, the wife of the Prince of the Faithful, Haroon Er-Rasheed, the fifth³¹ of the sons of El-'Abbás the uncle of the Prophet (whom may God bless and save!), summoneth thee to her, thee and the wife of thy son, and her children; for the women have informed her respecting her and respecting her beauty. Upon this, the mother of Hasan said, O Mesroor, we are strangers, and the damsel's husband, my son, is not in the city, and he did not order me to go forth, neither me nor her, to any one of the creatures of God (whose name be exalted!); and I fear, if any thing happen and my son come, he will slay himself.

I beg then, of thy kindness, O Mesroor, that thou impose not upon us a command which we are unable to perform. — But Mesroor replied, O my mistress, if I knew that in this were aught to be feared on your account, I would not require you to go. The desire of the lady Zubeydeh is only to see her, and she shall return: therefore disobey not; for thou wouldst repent; and like as I take you I will bring you back hither safe, if it be the will of God, whose name be exalted! — So the mother of Hasan could not disobey him; wherefore she entered, and made ready the damsel, and took her forth, together with her children. They followed Mesroor, who preceded them to the palace of the Khaleefeh, and led them up and stationed them before the lady Zubeydeh, whereupon they kissed the ground before her, and prayed for her. The damsel had her face covered: so the lady Zubeydeh said to her, Wilt thou not uncover thy face, that I may see it? The damsel therefore kissed the ground before her, and displayed a face that put to shame the full moon in the horizon of the sky; and when the lady Zubeydeh beheld her, she fixed her eyes in astonishment upon her, and let them wander over her, and the palace was illumined by her splendour and by the light of her countenance. Zubeydeh was amazed at her beauty, and so also was every one in the palace, and every one who beheld her became insane, unable to speak to another. The lady Zubeydeh then arose, and made the damsel stand, and she

pressed her to her bosom, seated her with herself upon the couch, and commanded that they should decorate the palace; after which she gave orders to bring for her a suit of the most magnificent apparel, and a necklace of the most precious jewels, and decked the damsel with them, and said to her, O mistress of beauties, verily thou hast pleased me, and filled my eye with delight. What hast thou among thy treasures? — So the damsel answered, O my mistress, I have a dress of feathers: if I were to put it on before thee, thou wouldst see a thing of the most beautiful make, that thou wouldst wonder at, and every one who would see it would talk of its beauty, generation after generation. — And where, said Zubeydeh, is this thy dress? She answered, It is in the possession of the mother of my husband; so demand it for me of her.

The lady Zubeydeh therefore said, O my mother, by my life I conjure thee that thou go down and bring to her her dress of feathers, that she may amuse us with the sight of that which she will do, and take thou it again. The old woman replied, O my mistress, this damsel is a liar. Have we seen any woman possessing a dress of feathers? This is a thing that pertaineth not to any but birds. — The damsel however said to the lady Zubeydeh, By thy life, O my mistress, I have in her possession a dress of feathers, and it is in a chest buried in the closet that is in the house. So the lady Zubeydeh pulled off from her neck a necklace of jewels worth the treasures

of a Kisrà and a Cæsar, and said to her, O my mother, receive this necklace. And she handed it to her, saying to her, By my life I conjure thee that thou go down and bring that dress, that we may divert ourselves with the sight of it, and take thou it again after that. But she swore to her that she had not seen this dress, and that she knew not where to find it. And upon this, the lady Zubeydeh cried out at the old woman, and, having taken from her the key, called Mesroor, who came, and she said to him, Take this key, and go to the house, and open it, and enter the closet of which the door is of such and such a description: in the midst of it is a chest, which take thou up, and break it, and bring the dress of feathers that is in it before me. So he replied, I hear and obey. He took the key from the hand of the lady Zubeydeh, and went; and the old woman, the mother of Hasan, arose, with weeping eye, repenting of her compliance with the desire of the damsel, and of having gone to the bath with her; for the damsel had not desired to go to the bath save for the purpose of practising a stratagem. Then the old woman entered the house with Mesroor, and she opened the door of the closet: so he entered, and raised forth the chest, took from it the dress of feathers, and, having wrapped it in a napkin that he had with him, brought it to the lady Zubeydeh, who took it and turned it over, wondering at the beauty of its make. She then handed it to the damsel, saying to her, Is this thy dress of feathers? She

answered, Yes, O my mistress. And she stretched forth her hand to it and took it from her, full of joy.

The damsel examined it, and saw that it was perfect as it was when upon her, not a single feather of it being lost. She was therefore delighted with it, and rose from the side of the lady Zubeydeh, took the dress and opened it, and took her children in her bosom; after which she wrapped herself in it, and became a bird, by the power of God, to whom be ascribed might and glory! So the lady Zubeydeh wondered at that, as also did every one who was present; all of them wondering at that which she did. The damsel leant from side to side, and walked about, and danced and played; and the persons present had fixed their eyes in astonishment upon her, wondering at her actions. She then said to them, with an eloquent tongue, O my mistress, is this beautiful? The persons present answered her, Yes, O mistress of beauties: all that thou hast done is beautiful. And she said to them, And this that I am about to do will be more beautiful, O my mistresses. And she expanded her wings, and flew up with her children above the cupola, and stood upon the roof of the saloon. So they looked at her and said to her, By Allah, this is an extraordinary and a beautiful art, that we have never before beheld! Then the damsel, when she desired to fly away to her country, remembered Hasan, and said, Hear, O my mistresses! And she recited these verses:—

O thou who hast quitted these mansions and departed to the objects of thy love with rapid flight!
Dost thou think that I continue in comfort among you, and that your life hath not become a life of troubles? When I was taken captive in the snare of love, he made love my prison, and went far away.
When my dress was hidden, he felt sure that I should not implore the One, the Omnipotent, to restore it.
He charged his mother to keep it carefully in a closet, and transgressed against me, and oppressed:
But I heard their words and kept them in my memory, and conceived hopes of abundant good fortune.
My going to the bath was the means of making the minds of people to be confounded at the sight of me;
And the spouse of Er-Rasheed wondered at my beauty, when she beheld me on the right and left.
Then I said, O wife of the Khaleefeh, I possess a dress of feathers of great magnificence.
If it were upon me, thou wouldst see wonders that would efface sorrow and disperse troubles.
So the spouse of the Khaleefeh asked, Where is it? And I answered, In the house of him who hath hidden it.
And Mesroor pounced down and brought it to her; and, lo, it was here, beaming with light.
Thereupon I took it from his hand and opened it, and I saw its bosom and its buttons.
Then I entered it, having my children with me, and expanded my wings, and flew away.
O mother of my husband, tell him when he cometh, if he wish to meet me, he must leave his home.

And when she had ended her verses, the lady Zubeydeh said to her, Wilt thou not descend to us, that we may continue to enjoy thy beauty, O mistress of the comely? Extolled be the perfection of Him who hath endowed thee with eloquence and beauty! — But she replied, Far

from returning be that which hath passed! She then said to the mother of Hasan, the mourning the wretched, By Allah, O my mistress, O mother of Hasan, thou wilt render me desolate by thine absence; but when thy son hath come, and the days of separation have become tedious to him, and he desireth approach and meeting, and the winds of love and longing desire agitate him, let him come to me in the Islands of Wák-Wák.³² — And she flew away with her children and sought her country.

When the mother of Hasan beheld this, she wept, and slapped her face, and wailed until she fainted; and when she recovered, the lady Zubeydeh said to her, O my mistress the pilgrim,³³ I did not know that this would happen; and if thou hadst acquainted me with it, I would not have opposed thee. I knew not that she was of the Flying Jinn before the present time; and had I known that she was of this nature, I would not have allowed her to put on the dress, nor would I have suffered her to take her children. But, O my mistress, absolve me. — And the old woman replied, having no way of avoiding it, Thou art absolved. She then went forth from the palace of the Khaleefeh, and ceased not to pursue her way until she entered her house, when she proceeded to slap her face until she fainted again; and when she recovered from her fit, she sorrowfully longed for the damsel and for her children, and for the sight of her son, and recited these verses:—

'On the day of separation, your removal made me weep,
lamenting on account of your absence from home.

I cried out, from the pain of parting, in anguish, and tears
had made my eyelids sore,

This is separation! Shall we enjoy your return? For
your departure hath deprived me of the power of concealment.

Would they had returned, and observed good faith! If
they do so, perhaps my former times may return.

Then she arose, and dug in the house three graves;³⁴
and she betook herself to them, weeping night
and day. And when the absence of her son became
tedious to her, and her disquietude and
longing and mourning became excessive, she
recited these verses:—

Thine image is within mine eyelids, and I think of thee
when my heart is throbbing and when it is quiet,
And love of thee hath circulated in my bones, as circulates
the juice in the fruits upon the branches:

And when I see thee not, my bosom is contracted, and the
censures excuse me for my sorrows.

O thou whose love hath got possession of me, and for whom
my distraction exceedeth my affection,

Fear the Compassionate, with respect to me, and be merciful!
Love of thee hath made me to taste of death.

But as to her son Hasan, when he came to the
damsels, they conjured him to stay with them
for three months. And after that period, they
prepared for him the wealth, and made ready
for him ten loads, five of gold and five of silver,
and also of provisions one load; after which they
bade him commence his journey, and went forth
with him; but he conjured them to return. So

they advanced to embrace him, for the purpose of bidding him farewell. The youngest damsel first advanced to him, and she embraced him, and wept until she fainted. Then she recited these two verses:—

When shall the fire now kindled by separation be quenched
by your approach, and my desire be accomplished by
your presence, and when shall we be as formerly?

The day of parting hath filled me with terror, and hath
afflicted me; and the act of bidding thee farewell, O
my master, hath increased my infirmity.

The second damsel next approached, and embraced him, and recited this couplet:—

Bidding thee farewell is like bidding life farewell; and the
loss of thee is like the loss of the zephyr.³⁵

Thine absence is like a fire that burneth my heart, and in
thy presence I enjoy the Gardens of Delight.

In like manner also did the other damsels; each embracing him and reciting a couplet. Then Hasan bade them farewell. He wept until he fainted, on account of his separation from them, and recited these verses:—

My tears flowed, on the day of separation, like pearls, and
I made of them, as it were, a necklace.

The camel-driver urged on the beasts with singing, and I
found not strength nor patience, nor was my heart with
me.

I bade them farewell: then retired in grief, and quitted the
society of the places I had frequented.

I returned — evil was the way! — and my soul was not comforted save by hoping to come again and see thee.

O my friend, listen to the words of love! God forbid that
I should speak and thy heart should not remember!
O my soul, when thou partest with them, also part with the
delight of life, and wish not to survive!

He then pursued his journey with assiduity, night and day, until he arrived at Baghdád, the Abode of Peace, and the sacred asylum of the 'Abbásee Khaleefehs; and he knew not what had happened after his departure.

He entered the house, and went in to his mother to salute her; but he saw that her body was emaciated, and her bones were wasted, by reason of exceeding lamentation and sleeplessness, and weeping and groaning, so that she had become like a toothpick; and she was unable to reply. He dismissed the she-camels, and advanced to her; and when he beheld her in this state, he went about the house searching for his wife and children; and found not any trace of them. Then he looked into the closet, and he found it open, and the chest also open, and he found not in it the dress. So upon this he knew that she had got possession of the dress of feathers, and taken it, and flown away, taking her children with her. He therefore returned to his mother, and, seeing that she had recovered from her fit, he asked her respecting his wife and his children; and she wept, and said, O my son, may God compensate thee greatly for the loss of them! These are their three tombs. — And when he heard the words of his mother, he uttered a great cry, and fell down in a fit, and thus he remained from the

commencement of the day until noon. The grief of his mother therefore increased, and she despaired of his life. And when he recovered, he wept and slapped his face, and rent his clothes, and went about the house confounded. Then he recited these two verses:—

Persons before me have bemoaned the pain of absence,
and living and dead have been terrified by estrangement;
But an instance of feelings like those in my bosom I have
never heard of nor beheld.

And after he had concluded his verses, he took his sword and drew it, and coming to his mother, he said to her, If thou acquaint me not with the truth of the case, I will strike off thy head, and slay myself. So she said to him, O my son, do not that, and I will inform thee. Then she said to him, Sheathe thy sword, and sit, that I may tell thee what happened. And when he had sheathed his sword and seated himself by her side, she repeated to him the story from beginning to end, and said to him, O my son, if I had not seen her weep to go to the bath, and feared thee, that thou wouldst come and that she would complain to thee, and thou wouldst be incensed against me, I had not gone with her thither. And if the lady Zubeydeh had not been incensed against me, and taken from me the key by force, I had not taken forth the dress, though I should have died; and, O my son, thou knowest that no one can contend for superiority in power with the Khaleefeh. Then, when they brought the dress

to her, she took it and turned it over, imagining that some part of it might be lost; but she found that no injury had happened to it. She therefore rejoiced, and, having taken her children, she bound them to her waist, and put on the dress of feathers, after the lady Zubeydeh had pulled off and given to her all that was upon her, in honour of her, and for her loveliness. And when she had put on the dress of feathers, she shook, and became a bird; and she walked about the palace, while they looked at her and wondered at her beauty and loveliness. She then flew up, and perched upon the palace; and after that, she looked at me and said to me, When thy son hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must leave his home, and repair to the Islands of Wák-Wák. Thus did she during thine absence.

Now when Hasan heard the words of his mother, he uttered a great cry, and fell down in a fit. He ceased not to lie in this state until the close of the day; and when he recovered, he slapped his face, and rolled about on the floor like a serpent. His mother sat weeping at his head until midnight; and after he had recovered from his fit, he wept vehemently, and recited these verses:—

Pause, and see the condition of him whom you abandon:
perhaps you will pity him after your cruelty;

For if you see him, you will doubt of him, by reason of his sickness, as though, by Allah, you knew him not.

He is dying in consequence of his passion for you, and would be numbered among the dead, but for his groaning.

Do not imagine your separation to be light: it is grievous to the lover, and death would be easier.

And when he had ended his verses, he arose, and continued going about the house, moaning and weeping and wailing, for a period of five days, during which he tasted not food nor drink. So his mother went to him and conjured him with oaths to abstain from weeping; but he yielded not to her words, and ceased not to weep and wail. His mother still attempted to console him, but he would not attend to aught that she said. He continued in this state, weeping until the next morning. Then his eyes slumbered, and he saw his wife mourning and weeping: whereupon he arose from his sleep, crying out, and recited these two verses:—

Thine image is with me, and never quitteth me. I have given it the most honourable place in my heart.

But for the hope of reunion, I could not live a moment; and but for the phantom of thy form, I would not sleep.

And in the morning his wailing and weeping increased. He remained with weeping eye and mourning heart, sleepless during the night, and eating little; and he continued in this state for the space of a whole month.

But when that month had passed, it occurred to his mind that he should journey to his sisters, in order that they might assist him to attain his

desire of regaining his wife. So he summoned the excellent she-camels, loaded fifty with rarities of El-'Erák, and mounted one of them. He then charged his mother with the care of the house, and committed all his goods [to the custody of persons of his acquaintance], except a few things that he left in the house; after which he set forth on his journey to his sisters, hoping that he might obtain their aid to effect his reunion with his wife. He ceased not to pursue his way until he arrived at the palace of the damsels by the Mountain of Clouds; and when he went in to them, he presented to them the gifts, with which they were delighted; and they congratulated him on his safety, and said to him, O our brother, what is the reason of thy coming so quickly, when thou hast not been absent from us more than two months? And upon this he wept, and recited these verses:—

I find my soul solicitous on account of the loss of its beloved,
enjoying not life nor its delights.

My disease is one of which the cure is unknown. And can
any one cure diseases but their physician?

O thou who hast debarred me from the delight of sleep!
thou hast left me to inquire for thee of the wind when
it bloweth,

If it be near to the place of the beloved, who compriseth
those charms that excite mine eye to weep.

O thou who alightest in her country! perhaps thy breath
may revive my heart by its fragrance.

And when he had ended his verses, he uttered a great cry, and fell down in a fit; and the damsels

seated themselves around him, weeping for him until he recovered from his fit; whereupon he recited this couplet:—

Probably fortune will turn its rein, and bring my beloved;
for time is changeable;³⁸
And my fortune may prosper me, and my wants be performed,
and happy events may follow adverse.

He continued for some time weeping and fainting, and reciting verses; and the damsels had retired; but when his sister heard his words, she came forth to him, and saw him lying in a fit; upon which she cried out, and slapped her face; and her sisters, hearing her, came forth to her, and beheld Hasan lying in a fit. They surrounded him, and wept for him; and when they saw him in this state, the ecstasy and distraction of love, and longing desire, that affected him no longer remained concealed from them.

They then asked him respecting his condition, and he wept, and acquainted them with that which had befallen him during his absence from home, telling them that his wife had flown away, and taken her children with her. So they mourned for him, and asked him what she said when she departed; and he answered, O my sisters, she said to my mother, Tell thy son, when he hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must come to me in the Islands of Wák-Wák. — And when they heard

his words, they winked to each other, and reflected; and each of them looked at her sister, while Hasan looked at them. Then they hung down their heads towards the ground a while; and after that, they raised their heads, and said, There is no strength nor power but in God, the High, the Great! And they said to him, Stretch forth thy hand to heaven, and if thou canst reach to heaven, thou mayest reach to thy wife and thy children. And thereupon his tears ran down upon his cheeks like rain, so that they wetted his clothes; and he recited these verses: —

The red cheeks and the pupils of the eyes have disturbed me, and patience abandoned me when sleeplessness approached.

Fair, sleek damsels have by cruelty emaciated my body: to men's eyes it seemeth not to retain the last breath.

With black eyes, and proud gait, like the gazelles of the sand-hill, they shewed beauty of which the saints, if they saw it, would be enamoured.

They walk like the zephyr of the gardens towards daybreak.³⁷ Through love of them, anxiety and disquietude have come upon me.

I have attached my hopes to a lovely damsel among them.

My heart burneth with flaming fire on her account.

Gazelle-like, sleek-limbed, walking with proud gait; her face is like the morning; but her hair is dark as night.

She hath disturbed me. But how many heroes have the eyelids and the eyes of the fair ones disturbed with love!

And when he had concluded his verses, he wept, and the damsels wept at his weeping; compassion and zeal for him affecting them.

They betook themselves to soothing him, and

exhorting him to have patience, and praying for his reunion to his wife; and his sister accosted him and said to him, O my brother, be of good heart and cheerful eye, and be patient: then wilt thou attain thy desire; for he who is patient, and waiteth, obtaineth what he wisheth; and patience is the key of relief. The poet hath said,—

Let destiny run with slackened reins, and pass not the night
but with careless mind;

For between the closing of an eye and its opening, God
effecteth a change in the state of affairs.

She then said to him, Strengthen thy heart, and confirm thy resolution; for he whose life is to be ten years will not die when he is but nine; and weeping and grief and mourning occasion disease and sickness. Remain with us until thou shalt have taken rest, and I will contrive means of thy gaining access to thy wife and thy children, if it be the will of God, whose name be exalted! — But he wept violently, and recited this couplet: —

If I be cured of a disease in my body, I am not cured of a
disease in my heart.

There is no other cure for the diseases of love than union of
the beloved with the lover.

Then he sat by the side of his sister, who proceeded to converse with him and to console him, and asked him what was the cause of his wife's departure. So he informed her of the cause of that event; and she said to him, By Allah, O my brother, I desired to say to thee, Burn the dress

of feathers: — but the Devil made me forget that. And she continued to converse with him and to soothe him. But when the case became tedious to him, and his disquietude increased, he recited these verses:—

A beloved, with whom I was familiar, hath got possession
of my heart: and God's decree cannot be prevented.
She hath all the united beauty of the Arabs. She is a
gazelle; but freely pastureth on my heart.
Though my patience and contrivance in my love of her are
little, I weep, notwithstanding weeping availeth not.
She is lovely, and hath twice seven years, as though she were
a moon of five nights and five and four.³⁸

So when his sister saw how he suffered from ecstasy and distraction of love, and the afflictions of passion and desire, she went to her sisters, with weeping eye and mourning heart, and she wept before them, threw herself upon them, kissed their feet, and begged them to aid her brother in the accomplishment of his affair, and in effecting his meeting with his children and his wife. She conjured them to contrive means of procuring him access to the Islands of Wák-Wák, and ceased not to weep before her sisters until she made them also weep, and they said to her, Comfort thy heart; for we will strive to accomplish his meeting with his family, if it be the will of God, whose name be exalted! He then remained with them a whole year; but his eye abstained not from shedding tears.

Now the sisters of the youngest damsel had a paternal uncle, the brother of their father by the

same father and mother, and his name was 'Abd-El-Kuddoos.³⁹ He loved the eldest damsel with a great affection, and every year he used to visit her once, and perform her affairs. The damsels also had related to him the story of Hasan, and the events that befell him with the Magian, and how he was enabled to slay him; whereat their uncle rejoiced; and he gave to the eldest damsel a purse containing some incense, and said to her. O daughter of my brother, if any thing render thee anxious, and any thing disagreeable happen to thee, or any want occur to thee, throw this incense into the fire, and mention me; and I will come to thee quickly, and will perform thy want. This he said on the first day of the year. And that damsel said to one of her sisters, Verily the year hath entirely passed, and my uncle hath not come. Arise, strike the steel upon the flint and bring me the box of incense. — So the damsel arose joyful, and brought the box of incense; and she opened it, and, having taken from it a small quantity, handed it to her sister, who took it and threw it into the fire, mentioning her uncle and the fumes of the incense had not ceased before a dust appeared advancing from the further extremity of the valley. Then, after a while the dust dispersed, and there appeared beneath it a sheykh riding upon an elephant, which was crying out beneath him. And when the damsels beheld him, he began to make signs to them with his hands and his feet. Soon after, he came to them, and alighted from the elephant, and

came in to them; whereupon they embraced him, and kissed his hands, and saluted him. He then sat, and the damsels proceeded to converse with him, and to ask him the cause of his absence. And he said, I was just now sitting with the wife of your uncle, and I smelt the incense; so I came to you upon this elephant. What then dost thou desire, O daughter of my brother? — She answered, O my uncle, we were longing to see thee, the year having passed, and it is not thy custom to remain absent from us more than a year. And he replied, I was occupied, and I had determined to come to you to-morrow. They therefore thanked him and prayed for him.

After that, they sat conversing with him, and the eldest damsel said to him, O my uncle, we related to thee the story of Hasan of El-Basrah, whom Bahrá'm the Magian brought, and how he slew him, and we informed thee of the damsel, the daughter of the supreme King, whom he took, and of the difficulties and horrors he endured, and how he caught the King's daughter and married her, and how he journeyed with her to his country. He replied, Yes. And what, he asked, happened to him after this? — She answered him, She acted perfidiously to him, after he had been blest with two sons by her; she took them and departed with them to her country, while he was absent; and she said to his mother, When thy son hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds

of love and longing desire agitate him, he must come to me in the Islands of Wák-Wák. — And upon this he shook his head, and bit his finger. Then he hung down his head towards the ground, and began to make marks upon the ground with the end of his finger;⁴⁰ after which he looked to the right and left, and shook his head again, while Hasan looked at him, but was concealed from him. So the damsels said to their uncle, Reply to us; for our livers are broken in pieces. And he shook his head at them and said to them, O my daughters, this man hath wearied himself, and cast himself into a most terrible predicament and great peril; for he cannot gain access to the Islands of Wák-Wák. Upon this the damsels called Hasan, and he came forth to them, and, advancing to the sheykh 'Abd-El-Kuddoos, he kissed his hand and saluted him; and the sheykh was pleased with him, and seated him by his side. The damsels then said to their uncle, O uncle, shew our brother the truth of that which thou hast said. He therefore said to him, O my son, relinquish this most vexatious affair; for thou couldst not gain access to the Islands of Wák-Wák even if the Flying Jinn and the wandering stars assisted thee, since between thee and those Islands are seven valleys and seven seas and seven mountains of vast magnitude. How then canst thou gain access to this place, and who will convey thee to it? By Allah I conjure thee that thou return soon, and weary not thy heart. — And when Hasan heard the words of

the sheykh 'Abd-El-Kuddoos, he wept until he fainted, and the damsels sat around him weeping for his weeping. But as to the youngest damsel, she rent her clothes and slapped her face until she also fainted.

So when the sheykh 'Abd-El-Kuddoos saw them in this state of anxiety and ecstasy of grief, and mourning, he pitied them, and was affected with commiseration for them, and he said, Be ye silent. Then he said to Hasan, Comfort thy heart, and rejoice at the prospect of the accomplishment of thine affair if it be the will of God, whose name be exalted! And after that, he said to him, O my son, arise, and brace up thy nerves, and follow me. So Hasan stood up, after he had bidden the damsels farewell; and he followed him, rejoicing in expectation of the accomplishment of his affair. The sheykh 'Abd-El-Kuddoos then called the elephant, and he came, and he mounted him, putting Hasan behind him, and proceeded with him for the space of three days with their nights, like the blinding lightning, until he came to a vast, blue mountain, all the stones of which were blue; and in that mountain was a cavern, which had a door of iron of China. Upon this the sheykh took the hand of Hasan, and put him down; after which the sheykh himself alighted, and dismissed the elephant. He then advanced to the door of the cavern, and knocked it; whereupon the door opened, and there came forth to him a black slave, beardless, resembling an 'Efreet, and having in his right hand

a sword, and in the other a shield of steel. But when he saw the sheykh 'Abd-El-Kuddoos, he threw down the sword and shield from his hands, and advanced to the sheykh, and kissed his hand. Then the sheykh took the hand of Hasan, and entered with him, and the slave shut the door behind them. Hasan saw that the cavern was very large and wide, and that it had a passage vaulted over; and they ceased not to go on for the space of a mile, after which their course brought them at last to a vast desert. They repaired to an angle in which were two great doors, of cast brass, and the sheykh 'Abd-El-Kuddoos opened one of them, and entered, and closed it, having said to Hasan, Sit at this door, and beware of opening it and entering until I shall have entered and returned to thee quickly. And when the sheykh had entered, he remained absent for the space of an astronomical hour.

He then came forth, having with him a horse saddled and bridled, which, when he went along, flew; and when he flew, the dust overtook him not. The sheykh led him forward to Hasan, and said, Mount. And the sheykh opened the other door; whereupon there appeared within it an extensive desert. So Hasan mounted the horse, and the two passed through the door, and were in that desert. And the sheykh said to Hasan, O my son, take this letter, and proceed upon this horse to the place to which he will convey thee; and when thou seest him stop at the door of a cavern like this, descend from his back, and

put his rein upon the pommel, and dismiss him, and he will enter the cavern; but enter not thou with him. Stay at the door of the cavern for the space of five days, and be not weary; for on the sixth day there will come forth to thee a black sheykh, clad in black apparel, and with a beard white and long, descending to his waist; and when thou seest him, kiss his hands, and lay hold of his skirt, and put it on thy head, and weep before him, that he may have pity on thee. He will thereupon ask thee respecting thine affair; and when he saith to thee, What is thine affair? — give him this letter, and he will take it of thee and will not speak to thee, but will enter and leave thee. Stay in thy place five days more, and be not weary, and on the sixth day expect him; [for perhaps] he will come forth to thee; and if he himself come forth to thee, know that thine affair will be accomplished; but if one of his young men come forth to thee, know that he who hath come forth to thee desireth to slay thee. And peace be on thee! But know, O my son, that every one who exposeth himself to peril destroyeth himself: therefore if thou fear for thy soul, cast it not into destruction: if however thou fear not, do as thou desirest. I have shewn thee the circumstances of the case; and if thou desire to return to thy companions, this elephant is ready, and he will convey thee to the daughters of my brother, who will send thee to thy country and restore thee to thy home, and God will bless thee with one better than this damsel to whom thou art attached.

But Hasan said to the sheykh, How can life be pleasant to me, without my attaining my desire? By Allah, I will never return until I find my beloved, or my death overtake me! — Then he wept, and recited some verses, commencing thus:—

For the loss of my beloved, and the excess of my passion, I stood and cried out in my despondency and abjection; And I kissed the dust of the house, in my longing for her; but it only served to augment my sorrow.

And when the sheykh 'Abd-El-Kuddoos heard his recitation and his words, he knew that he would not relinquish the object of his desire, and that words would make no impression upon him, and he was convinced that he must expose himself to peril, though his life should be sacrificed. But he said, Know, O my son, that the Islands of Wák-Wák are seven islands, in which is a great army, entirely composed of damsels, virgins; and the inhabitants of the Interior Islands are Devils and Márids and enchanters and various tribes. Whosoever entereth their country returneth not, and no one ever went to them and returned. I conjure thee therefore by Allah that thou return to thy family soon. Know moreover that the damsel whom thou seekest is the daughter of the King of all these islands; and how canst thou gain access to her? Hear then my words, O my son; and perhaps God will give thee in her stead one better than she. — But Hasan replied, By Allah, O my master, were I cut piece-

meal for my love of her, I should only increase in fondness and desire. I must see my wife and my children, and enter the Islands of Wák-Wák; and if it be the will of God (whose name be exalted!), I will not return save with her and with my children. — So the sheykh 'Abd-El-Kuddoos said to him, Then thou must perform the journey. He replied, Yes; and I only desire of thee thy prayers for help and aid. Perhaps God will reunite me to my wife and my children soon. — Then he wept by reason of the greatness of his desire, and recited these verses: —

- You are my desire, and the best of creatures. I hold you to be as dear as my hearing and my sight.
- You have possessed my heart, and it hath become your abode, and since you left me, O my mistress, I have been in trouble.
- Then think not that I have relinquished the love of you; for it hath put the wretched being in fear.
- You have gone, and my happiness went when you departed, and what was bright became to me obscure in the extreme.
- You have left me to contemplate the stars in my anguish, weeping with tears like a pouring rain.
- O night, thou art tedious to him who is disquieted, in the violence of his passion gazing at the moon!
- O wind, if thou pass by the tribe that she sojourneth with, give my salutation to her; for my life is short;
- And describe to her somewhat of the anguish I experience; for the beloved is not acquainted with my state!

And when he had ended his verses, he wept so violently that he fainted; and on his recovery the sheykh 'Abd-El-Kuddoos said to him, O my son,

thou hast a mother: then make her not to taste the pain of thy loss. But Hasan replied, By Allah, O my master, I will not return, save with my wife, or my death shall overtake me. Then he wept and moaned, and again recited some verses; and when he had ended them, the sheykh knew that he would not draw back from his present purpose though his life should be sacrificed; wherefore he handed to him the letter, prayed for him, and directed him how he should act, and said to him, I have given a strict charge for thee, in the letter, to Abu-r-Ruweysh the son of Balkees the daughter of the accursed Iblees;⁴¹ for he is my sheykh and my preceptor, and all mankind and the Jinn humble themselves to him, and fear him. He then said to him, Go, in reliance upon the blessing of God.

He therefore departed, giving the rein to the horse, which fled with him more rapidly than lightning. Hasan ceased not to speed along on the horse for a period of ten days, until he beheld before him a huge indistinct object, blacker than night, obstructing the space between the east and the west; and when he drew near to it, the horse neighed beneath him; whereupon there came together horses numerous as the drops of rain, the number of which could not be calculated, nor was any help for them known; and they began to rub against Hasan's horse. So Hasan feared them and was terrified; and he ceased not to proceed, with the horses around him, until he arrived at the cavern which the sheykh 'Abd-

El-Kuddoos had described to him, when the horse stopped at its entrance, and Hasan alighted from him, and put his rein upon his saddle. The horse then entered the cavern, and Hasan stopped at the entrance, as the sheykh 'Abd-El-Kuddoos had ordered him. He meditated upon the result of his case, how it would be, perplexed, distracted, not knowing what would happen to him. He continued at the entrance of the cavern five days with their nights, sleepless, mournful, perplexed, meditating upon his having parted from his family and home and companions and friends, with weeping eye and mourning heart. Then he remembered his mother, and thought upon what might happen to him, and upon the separation of his wife and his children, and the troubles he had suffered, and recited some verses, which he had not ended when the sheykh Abu-r-Ruweysh came forth to him. He was black, and clad in black apparel; and when Hasan beheld him, he knew him by the descriptions which the sheykh 'Abd-El-Kuddoos had given of him. So he threw himself upon him, and rubbed his cheeks upon his feet, and, taking his foot, he put it upon his head, and wept before him. The sheykh Abu-r-Ruweysh therefore said to him, What is thine affair, O my son? And Hasan stretched forth his hand with the letter, and handed it to the sheykh, who received it from him, and entered the cavern, without returning him a reply; and Hasan remained in his place at the entrance, as the sheykh 'Abd-El-Kuddoos had desired him,

weeping. He ceased not to stay in his place for the space of five days more. His disquietude was excessive, and his fear was violent, and his sleeplessness was constant. He wept and was oppressed in mind by the pain of estrangement and excessive wakefulness, and recited some plaintive verses.

He ceased not to weep until the dawn appeared, when, lo, the sheykh Abu-r-Ruweysh came forth to him, clad in white apparel, and made a sign to him with his hand, that he should enter. So Hasan entered, and the sheykh, taking him by the hand, led him into the cavern; and he rejoiced, and felt sure that his affair would be accomplished. The sheykh continued to proceed, and Hasan with him, for the space of half a day; after which they arrived at an arched doorway with a door of steel, which the sheykh opened, and he and Hasan entered a passage vaulted over with variegated stones decorated with gold. They ceased not to go on till they came to a great saloon constructed with marble, and spacious, in the midst of which was a garden containing all kinds of trees and flowers and fruits, and birds upon the trees warbling, and proclaiming the perfection of God, the Omnipotent King. In the saloon were four leewáns, facing one another, each leewán having a sitting-place with a fountain, and at each of the corners of each fountain was a figure of a lion of gold. — In each sitting-place also was a chair, upon which was sitting a person with a great number of books

before him, and before them were perfuming-vessels of gold, containing fire and incense. Every one of these sheykhs likewise had before him students, reading to him the books. And when the two went in to them, they rose to them and treated them with honour; and the sheykh Abu-r-Ruweysh accosted them and made a sign to those four sheykhs that they should dismiss the other persons who were present. So they dismissed them, and the four sheykhs arose and treated themselves before the sheykh Abu-r-Ruweysh, and asked him respecting the case of Hasan; whereupon the sheykh Abu-r-Ruweysh made a sign to Hasan, and said to him, Tell the company thy story and all that hath happened to thee from the first of the case to the last. And Hasan wept violently, and related to them his story; and when he had finished it all the sheykhs cried out and said, Is this he whom the Magian caused to ascend to the top of the Mountain of the Clouds by means of the birds,⁴² he being in the skin of the camel? So Hasan answered them, Yes. And they accosted the sheykh Abu-r-Ruweysh and said to him, O our sheykh, Bahrám practised a stratagem to effect his ascent to the top of the mountain, and how did he descend, and what wonders did he see upon the mountain? The sheykh Abu-r-Ruweysh therefore said, O Hasan, tell them how thou descendedst, and acquaint them with the wonders that thou sawest. Accordingly he repeated to them the account of the events that had happened to him from begin-

ning to end, and told them how he got the Magiar into his power and slew him, and how his wife had acted perfidiously to him and taken his children and flown away, and of all the horrors and difficulties that he had suffered. And the persons present wondered at the things that had happened to him.

They then accosted the sheykh Abu-r-Ruweysh and said to him, O sheykh of the sheykhs, by Allah, this young man is a pitiable person; and perhaps thou wilt assist him to deliver his wife and his children. The sheykh Abu-r-Ruweysh replied, O my brothers, verily this is a great and perilous affair, and I have not seen any one hat life except this young man. Ye know that the Islands of Wák-Wák are difficult of access: no one ever arrived at them without exposing himself to peril; and ye know the strength of their inhabitants, and their guards. I have sworn that I will not tread their country, nor oppose myself to them in aught; and how can this person gain access to the daughter of the supreme King, and who can convey him to her, or assist him to attain this object? — Upon this they said, O sheykh of the sheykhs, verily desire hath almost consumed this man, and he hath exposed himself to peril, and brought to thee the letter of the brother, the sheykh 'Abd-El-Kuddoos: therefore it is incumbent on thee to assist him. The Hasan arose and kissed the foot of Abu-r-Ruweysh and, lifting up his skirt, put it on his head, and wept, and said to him, I conjure thee by Allah

that thou unite me with my children and my wife, though the doing so occasion the loss of my life and soul! And the persons present wept at his weeping, and said to the sheykh Abu-r-Ruweysh, Acquire the recompense that will be granted for this poor man, and act kindly with him for the sake of thy brother the sheykh 'Abd-El-Kuddoos. So he replied, Verily this young man is a pitiable person, and he knoweth not what he is undertaking; but we will assist him as far as possible. Hasan therefore rejoiced when he heard his words, and kissed his hands. He kissed also the hands of the other persons who were present, one after another, and begged their aid. And thereupon Abu-r-Ruweysh took a paper and an inkhorn, and wrote a letter, and sealed it, and gave it to Hasan. He likewise gave him a small bag of leather, containing incense and instruments for striking fire, consisting of a steel and other things; and said to him, Take care of this bag; and when thou fallest into a difficulty, burn a little of the incense that it containeth, and mention me; and I will be present with thee, and deliver thee from the difficulty. Then he ordered one of those who were present to summon to him an 'Efreet of the Flying Jinn immediately; and he came; and the sheykh said to him, What is thy name? He answered, Thy slave is Dahnash the son of Faktash. And Abu-r-Ruweysh said to him, Draw near to me. So he drew near to him; and the sheykh Abu-r-Ruweysh put his mouth to the ear of the 'Efreet, and said to him some

words; whereat the 'Efreet shook his head. The sheykh then said to Hasan, O my son, arise, mount upon the shoulders of this 'Efreet, Dahnash the Flyer; but when he hath taken thee up to heaven, and thou hearest the praises of the Angels in the sky, utter not thou any words of praise; for if thou do, thou wilt perish, and so will he. And Hasan replied, I will never speak. Then the sheykh said to him, O Hasan, when he hath gone with thee, he will put thee down on the next day, a little before daybreak, upon a white, clean land, like camphor; and when he hath put thee there, walk on ten days by thyself, until thou arrivest at the gate of the city. On thine arrival at it, enter, and ask for its King; and when thou hast an interview with him, salute him, and kiss his hand, and give him this letter; and whatsoever he directeth thee to do, understand it. — So Hasan replied, I hear and obey. He arose with the 'Efreet, and the sheykhs arose and prayed for him, and gave the 'Efreet a charge respecting him.

Now when the 'Efreet had taken him upon his shoulders, he rose with him to the clouds of heaven, and proceeded with him a day and a night, until he heard the praises of the Angels in heaven; and when the dawn came, he put him down upon a land white like camphor, and left him and departed. So when Hasan saw that he was upon the earth, and that no one was with him, he went on night and day for the space of ten days, until he arrived at the gate of the city:

whereupon he entered it, and inquired for the King. They therefore guided him to him, and said that his name was the King Hasoon, King of the Land of Camphor, and that he had, of soldiers and troops, what would fill the earth in its length and breadth. He asked permission to go in to him, and permission was given him; and when he went in to him, he found him to be a magnificent King; and he kissed the ground before him. So the King said to him, What is thine affair? And Hasan kissed the letter, and handed it to him; and he took it and read it. Then he shook his head a while; after which he said to one of the chief officers, Take this young man, and lodge him in the mansion of entertainment. Accordingly he took him and proceeded with him, until he had lodged him there, and he remained in it for a period of three days, eating and drinking, having no one with him but the eunuch who attended him; and that eunuch conversed with him and cheered him, and asked him respecting his story, and how he had come to this country; wherefore he acquainted him with all that had happened to him, and all his state. After that, on the fourth day, the young man took him and brought him before the King; and he said to him, O Hasan, thou hast come unto me, desiring to enter the Islands of Wák-Wák, as the sheykh of the sheykhhs hath mentioned to us. O my son, I will send thee during these days; but in thy way are many dangerous places, and thirsty deserts abounding with fearful spots. Be patient,

however, and nought but good will happen. I must employ a stratagem, and cause thee to attain thy wish, if it be the will of God, whose name be exalted! Know, O my son, that here are soldiers of Ed-Deylem⁴³ desiring to enter the Islands of Wák-Wák, fitted out with arms and horses and accoutrements, and they have not been able to enter. But, O my son, for the sake of the sheykh of the sheykhs, Abu-r-Ruweysh the son of the daughter of the accursed Iblees, I cannot send thee back to him without thy having accomplished thine affair. Soon there will come to us ships from the Islands of Wák-Wák: there remaineth not before their arrival more than a short time; and when one of them hath come, I will embark thee in it, and will charge the sailors respecting thee, that they may take care of thee and convey thee to the Islands of Wák-Wák. Whosoever asketh thee respecting thy condition and thy story, answer him, I am a relation of the King Hasoon, lord of the Land of Camphor. And when the vessel mooreth at the Islands of Wák-Wák, and the master saith to thee, Land — do thou land. Thou wilt see many settees in all the quarters of the shore; and do thou choose for thyself one of them, and sit beneath it, and move not. And when the night becometh dark, and thou seest that the army of women hath surrounded the merchandise, stretch forth thy hand and lay hold upon the owner of this settee beneath which thou hast placed thyself, and beg her protection; and know, O my son, that if

she protect thee, thou wilt accomplish thine affair, and wilt gain access to thy wife and thy children. But if she protect thee not, mourn for thyself, and despair of life, and be sure of thy destruction. Know, O my son, that thou art exposing thyself to peril; and I cannot do for thee aught but this. And peace be on thee! Know also, that if aid had not been granted thee by the Lord of Heaven, thou hadst not gained access hither.

When Hasan heard these words of the King Hasoon, he wept until he fainted; and on his recovering, he recited these two verses:—

A decreed term is my certain lot; and when its days have ended, I die.

If the lions contended with me in their forests, I should vanquish them if aught of my term remained.

And after he had ended his verses, he kissed the ground before the King, and said to him, O great King, how many days remain to the time when the ships will come? He answered, The period of a month; and they will remain here for the sale of their cargoes a period of two months: then they will return to their country: so hope not to make thy voyage in the ship save after three whole months. The King then commanded Hasan to return to the mansion of entertainment, and gave orders to carry to him all that he required, of food and drink and apparel, such as was fit for Kings. He remained in the mansion of entertainment a month; and after the month,

the ships came. The King and the merchants therefore went forth, and he took Hasan with him to the ships. And he saw a ship in which were many people, like the pebbles: none knew their number but He who created them. That ship was in the midst of the sea, and had small boats transporting the goods that it contained to the shore. Hasan stayed with them until the crew had removed the goods from it to the shore, and sold and bought, and there remained not to the time of departure more than three days; whereupon the King summoned Hasan before him, prepared for him what he required, and conferred upon him great favours. Then, after that, he called for the master of that ship, and said to him, Take this young man with thee in the ship, and acquaint no one with him; convey him to the Islands of Wák-Wák, and leave him there, and bring him not back. And the master replied, I hear and obey. The King then charged Hasan, and said to him, Acquaint not any one of the persons with thee in the ship with aught of thy case, nor let any one know thy story; for if thou do, thou wilt perish. And he replied, I hear and obey. And he bade him farewell, after he had offered up prayers in his favour for length of life, and victory over all the enviers and enemies; and the King thanked him for that, and prayed for his safety and for the accomplishment of his affair. He then committed him to the master, who took him and put him into a chest, and embarked him in a boat; and

he took him not forth in the ship but when the people were occupied in removing the goods.

After that, the ships departed, and they ceased not to pursue their course for the space of ten days; and on the eleventh day, they reached the shore. The master thereupon landed him from the ship; and when he went up on the shore, he saw there settees, the number of which none knew but God. So he walked on until he came to a settee of which there was not the like, and he hid himself beneath it. And when the night approached, there came a numerous crowd of women, like scattered locusts, advancing on foot, with their swords drawn in their hands; but they were enveloped in coats of mail; and on their seeing the goods, they busied themselves with them. Then, after that, they sat to take rest, and one of them seated herself upon the settee beneath which was Hasan. He therefore laid hold of the edge of her skirt, put it upon his head, and, throwing himself upon her, began to kiss her hands and her feet, weeping. So she said to him, O thou, arise and stand up before any one see thee and slay thee. And thereupon he came forth from beneath the settee [where he had hidden himself again], and rose upon his feet, kissed her hands, and said to her, O my mistress, I throw myself upon thy protection! Then he wept again, and said to her, Have mercy upon him who is parted from his family and his wife and his children, and hath hastened to effect his reunion with them, and exposed his life and

soul to peril! Have mercy upon me, and be sure that thou wilt be recompensed for that with Paradise. Or, if thou wilt not receive me, I conjure thee by Allah, the Great, the Excellent Protector, that thou conceal my case! — And the merchants fixed their eyes upon him, while he spoke to her; and when she heard his words, and saw his humiliation, she had compassion upon him, her heart was moved with pity for him, and she knew that he had not exposed himself to peril and come to this place save for a great affair. So thereupon she said to Hasan, O my son, be of good heart and cheerful eye, comfort thy heart and thy soul, and return to thy place, and hide thyself beneath the settee as thou wast at first until the next night, and God will do what He desireth. Then she bade him farewell, and Hasan entered beneath the settee as before. The army passed the night, having lighted candles composed with an admixture of aloes-wood and crude ambergris, until the morning. And when daylight came, the ships returned to the shore, and the merchants occupied themselves with conveying the goods and effects till night approached, while Hasan remained hidden beneath the settee, with weeping eye and mourning heart, not knowing what was secretly decreed to happen unto him.

Now while he was in this state, lo, the female merchant whose protection he had begged approached him, and handed to him a coat of mail and a sword and a gilt girdle and a lance; after

which she departed from him, fearing the troops. So when he saw that, he knew that the female merchant had not brought him these accoutrements save in order that he should put them on; wherefore he arose and put on the coat of mail, put the girdle round his waist, hung on the sword beneath his arm-pit, took the lance in his hand, and seated himself upon that settee. His tongue neglected not to repeat the praises of God (whose name be exalted!), and he begged his protection; and while he sat, lo, the cressets and the lanterns and the candles approached, and the army of women. Hasan therefore arose and mixed among the troops, having become like one of them; and at the approach of daybreak, the troops proceeded, and Hasan with them, until they came to their tents, when each of them entered her tent. Hasan also entered the tent of one of them, and, lo, it was the tent of his companion, whose protection he had begged. And when she entered her tent, she threw down her arms, and pulled off the coat of mail and the veil; and Hasan, having thrown down his arms, looked at his companion, and found her to be blue-eyed with a large nose; she was a calamity among calamities, of the most hideous form, with a face marked with small-pox, and hairless eyebrows, and broken teeth, and puffed cheeks, and gray hair, and a mouth running with saliva: her hair was falling off, and she was like the speckled, black and white, serpent. Now when she looked at Hasan, she wondered, and said, How could this

person gain access to this country, and in which of the ships came he, and how did he arrive safely? And she proceeded to ask him respecting his case, and wondered at his arrival; and upon this, Hasan fell upon her feet, rubbing his face upon them, and wept until he fainted: and when he recovered, he recited these verses:—

When will time grant us our meeting, and when shall we
be reunited after our separation,
And when shall I enjoy the object of my choice, and see
reproach ended, and love remain?
If the Nile were to flow as copiously as my tears, it would
leave in the world no land unwatered:
It would overflow the Hejáz and Egypt, and Syria likewise
with El-'Erák.
This is caused by thine estrangement, O my beloved! Be
kind to me, and promise a meeting.

And after he had ended his verses, he took the skirt of the old woman, and put it upon his head, and proceeded to weep and to beg her protection. So when the old woman saw his ardour and affliction and pain and distress, her heart was moved with sympathy for him, and she granted him protection and said to him, Fear not at all. Then she asked him respecting his case, and he related to her all that had happened to him from beginning to end; and the old woman wondered at his tale, and said to him, Comfort thy heart and comfort thy soul. There remaineth nothing for thee to fear. Thou hast attained thy desire and the accomplishment of thine affair, if it be the will of God, whose name be exalted!

— Therefore Hasan rejoiced at that exceedingly.

The old woman then sent to the leaders of the army, commanding them to come before her. This was on the last day of the month. And when they presented themselves before her, she said to them, Go forth, and proclaim among all the troops that they shall go forth to-morrow, in the morning, and that none of them shall remain behind; and if any one remain behind, that person's life shall be taken. And they replied, We hear and obey. They went forth, and proclaimed among all the troops that they should march on the morrow, in the morning; after which they returned, and acquainted her therewith. So Hasan knew that she was the chief of the troops, and the person of authority among them, and their leader. Then Hasan took not off the arms from his body that day. The name of that old woman with whom he had placed himself was Shawáhee, and she was surnamed Umm-ed-Dawáhee.⁴⁴ And the old woman had not made an end of her commanding and forbidding until the daybreak came, when all troops went forth from their places; but the old woman went not forth with them. And when the army had gone, and the places were devoid of their presence, Shawáhee said to Hasan, Draw near to me, O my son. So he drew near to her, and stood before her; and she accosted him and said to him, What is the cause of thine exposure of thyself to peril, and thine entering this country, and how was it that thy soul consented to its own destruction?

Acquaint me with the truth of thy whole affair, and conceal not from me aught of it, nor fear thou; for thou hast become one to whom I have plighted my faith, and I have granted thee protection, and had compassion upon thee, and pitied thy state. If thou inform me truly, I will aid thee to accomplish thine affair, even if the consequence be the loss of lives, and the destruction of the sheykhs. Now that thou hast come unto me, no harm shall befall thee, nor will I suffer any one, of all who are in the Islands of Wák-Wák, to do thee any injury. — He therefore repeated to her his story from first to last, telling her of the affair of his wife, and the birds, and how he caught her from among the ten, and how he married her, and then resided with her until he was blest with two sons by her, and how she took her children and flew away when she knew the means of obtaining the dress of feathers; and he concealed not aught of his story, from the commencement to that day.

So when the old woman heard his words, she shook her head, and said to him, Extolled be the perfection of God who preserved thee and brought thee hither and caused thee to light on me! Hadst thou lighted on any except me, thy life had been lost, and thine affair had not been accomplished. But the honesty of thine intention, and thy love and the excess of thy desire for thy wife and thy children, were the means of enabling thee to attain the object of thy search. Were it not that thou lovest her, and art distracted by thy passion

for her, thou hadst not thus exposed thyself to peril; and praise be to God for thy safety! It is therefore incumbent on us to accomplish for thee thine affair, and to aid thee to attain the object of thy desire, that thou mayest obtain what thou seekest soon, if it be the will of God, whose name be exalted! But know, O my son, that thy wife is in the seventh island of the Islands of Wák-Wák, and the distance between us and it is seven months' journey, night and day. For we proceed hence until we arrive at a land called the Land of the Birds; and by reason of the vehemence of the cries of the birds, and the flapping of their wings, one of them heareth not what another uttereth. Then we proceed over that land for a period of eleven days, night and day; after which we pass forth from it to a land called the Land of the Wild Beasts; and by reason of the vehemence of the cries of the beasts of prey and the hyenas and other wild beasts, and the howling of the wolves and the roaring of the lions, we shall hear nothing else. We journey over that land for the space of twenty days, and then pass forth from it to a land called the Land of the Jinn, where, by reason of the vehemence of the cries of the Jánn, and the rising of the flames and the flying about of the sparks and the smoke from their mouths, and the harsh sounds from their throats, and their insolence, they will obstruct the way before us, and our ears will be deafened, and our eyes will be covered with darkness, so that we shall neither hear nor see, nor

will any one of us be able to look behind him; for by doing so he would perish. In that place, the horseman will put his head upon the pommel of his saddle, and not raise it for a period of three days. After that, there will be before us a vast mountain and a running river, which extend to the Islands of Wák-Wák. Know also, O my son, that all this army consisteth of damsels, virgins; and the sovereign who ruleth over us is a woman of the Seven Islands of Wák-Wák. The extent of those seven islands is a whole year's journey to the rider who travellet with diligence.⁴⁵ On the bank of this river [that I have mentioned] is another mountain, called the Mountain of Wák-Wák; and this name is the proper appellation of a tree whose branches resemble the heads of the sons of Adam; and when the sun riseth upon it, those heads all cry out, saying in their cry, Wák! Wák! Extolled be the perfection of the King, the Excellent Creator! — So when we hear their cry, we know that the sun hath risen. In like manner also when the sun setteth, those heads cry out and say in their cry the same words, and we know thereupon that the sun hath set. No man can reside with us, nor gain access to us, nor tread our land; and between us and the residence of the Queen who ruleth over this land is a journey of a month, from this shore. Also, all the subjects upon that shore are under the authority of that Queen; and under her authority likewise are the tribes of the Jánn, Márids and Devils, and under her authority are enchanters,

the number of whom none knoweth but He who created them. Now if thou fear, I will send with thee one who will convey thee to the coast, and I will bring one who will transport thee with him in a vessel and convey thee to thy country. But if it be agreeable to thy heart to remain with us, I will not prevent thee: thou shalt be with me as though thou wert in mine eye, until thou shalt accomplish thine affair, if it be the will of God, whose name be exalted!

Upon this he said to her, O my mistress, I will not quit thee until I meet with my wife, or my life shall be lost. And she replied, This will be an easy affair: so comfort thy heart, and thou shalt attain thy desire if it be the will of God, whose name be exalted! I must acquaint the Queen with thee, that she may aid thee to attain thy wish. — Hasan therefore prayed for her, and kissed her hands and her head, and thanked her for that which she had done, and for her exceeding kindness. He proceeded with her, meditating upon what might be the result of his case, and upon the horrors of his estrangement; and he began to weep and wail, and recited these verses:—

From the place of the beloved a zephyr hath blown, and thou
seest me, from the excess of my ecstasy, distracted.
The night of union is like a brilliant morning, and the day
of separation like a black night.
Taking leave of the beloved is severely distressing, and the
separation of the companion is a heavy calamity.
I will not complain of her cruelty save to her. I have not
among mankind a friendly relation.

My becoming indifferent to you is impossible; for the despised censurer doth not make my heart indifferent.

O unparalleled in loveliness! my love is unparalleled. O thou whose equal existeth not! my heart existeth not. Whosoever pretendeth that he loveth you, and dreadeth reprehension, he is reprehensible.

The old woman then gave orders to beat the drum for departure, and the army proceeded, Hasan proceeding also, in company with the old woman. Being drowned in the sea of solicitudes, he was oppressed in mind, and recited verses, while the old woman exhorted him to be patient, and consoled him; but he recovered not, nor attended to that which she proposed to him. They ceased not to journey on until they arrived at the first of the seven islands, which was the Island of the Birds; and when they entered it, Hasan imagined that the world was overturned, in consequence of the vehemence of the cries. His head ached and his mind was bewildered, his eyes were blinded and his ears were stopped, and he feared violently and made sure of death, saying within himself, If this is the Land of the Birds, how will be the Land of the Wild Beasts? So when the old woman named Shawáhee saw him in this state, she laughed at him, and said to him, O my son, if this is thy state in the first island, how will it be with thee when thou comest to the remaining islands? He therefore supplicated God, and humbled himself to Him, and begged of Him that He would aid him to bear up against the affliction with which He had visited

him, and that He would cause him to attain his desires. They continued their journey until they had traversed the Land of the Birds, and passed forth from it, and entered the Land of the Jánn; and when Hasan beheld it, he feared, and repented of his having entered it with them. Then he begged aid of God (whose name be exalted!), and proceeded with them. And they escaped from the Land of the Jánn, and arrived at the river, and, alighting beneath a vast, lofty mountain, they pitched their tents upon the bank of the river. The old woman placed for Hasan a couch of alabaster, set with fine pearls, and jewels, and bars of red gold, by the side of the river. So he seated himself upon it; and the troops advanced, and she displayed them to him. After that they pitched their tents around him, and rested a while. Then they ate and drank and slept in security; for they had arrived at their country.

Now Hasan had put over his face a lithám, so that nought of him appeared save his eyes. And, lo, a company of the damsels walked near to the tent of Hasan, and, having pulled off their outer garments, descended into the river. So Hasan kept looking at them while they washed, and they proceeded to play and divert themselves, not knowing that he was looking at them; for they imagined that he was of the daughters of the Kings.⁴⁶ Thus the whole army assembled before Hasan; for the old woman gave orders to proclaim among all the troops that they should

assemble before his tent, and display themselves and descend into the river, thinking that perhaps his wife might be among them, and he would know her. She proceeded to ask him respecting them, company after company; and he replied, She is not among these, O my mistress. So the old woman said, Describe her to me, and acquaint me with all her characteristics, that she may be in my mind; for I know every damsel in the Islands of Wák-Wák, as I am the leader of the army of damsels, and their commander; and if thou describe her to me, I shall know her, and will contrive means for thy taking her. Accordingly, he described her to her. And thereupon the old woman hung down her head towards the ground for some time; after which she raised her head towards Hasan, and said, Extolled be the perfection of God, the Great in dignity! Verily I am afflicted in thee, O Hasan; and I would that I had not known thee! — For the woman whom thou hast described to me, she is thy wife indeed: I have known her by her characteristics, and she is the daughter of the supreme King, his eldest ⁴⁷ daughter, who ruleth over all the Islands of Wák-Wák. Therefore open thine eyes, and consider thine affair; and if thou be asleep, awake; for it is impossible for thee ever to gain access to her; and if thou gainedst access to her, thou couldst not get possession of her; since between thee and her is like as is between heaven and earth. Return therefore, O my son, soon, and cast not thyself into destruction, and me with thee; for I

imagine that thou hast no lot in her. Return to the place whence thou hast come, lest our lives be lost. — And she feared for herself and for him.

When Hasan, therefore, heard the words of the old woman, he wept violently, so that he fainted; and the old woman ceased not to sprinkle water upon his face until he recovered from his fit. He continued to weep so that he wetted his clothes with his tears, by reason of the excessive anxiety and grief that had come upon him in consequence of the words of the old woman, and he despaired of life. Then he said to the old woman, O my mistress, and how can I return after I have got hither? I did not imagine in my mind that thou wast unable to accomplish my desire, especially because thou art the leader of the army of damsels, and their commander. — To this she replied, I conjure thee, by Allah, O my son, that thou choose for thyself a damsel from among these damsels, and I will give her to thee instead of thy wife, lest thou fall into the hand of the Kings, and I shall have no means of releasing thee. By Allah, I conjure thee that thou hear my words, and choose for thyself one of these damsels, instead of that damsel, and return to thy country soon in safety, and make me not to drink thine anguish [by witnessing thy death]. By Allah, thou hast cast thyself into a severe calamity and great peril, from which no one can deliver thee. — So thereupon Hasan hung down his head and wept violently, and he recited some verses, commencing thus:—

I said to my censurers, Do not censure me: for nought but tears were mine eyelids created.

The tears of mine eye have overflowed and inundated my cheek, and my beloved hath treated me with cruelty.

And when he had ended his verses, he wept again until he fainted, and the old woman ceased not to sprinkle water upon his face till he recovered from his fit; when she addressed him and said, O my master, return to thy country: for if I go with thee to the city, thy life and mine will be lost; as the Queen, when she knoweth thereof, will blame me for coming with thee into her country and her islands, to which no one of the sons of Adam cometh, and she will slay me because of my having brought thee with me and given thee a sight of these virgins whom thou hast seen in the river, although no male hath touched them, nor a husband approached them. So Hasan swore that he had never looked at them with an evil glance. But she rejoined, O my son, return to thy country, and I will give thee wealth and treasures and rarities on account of which thou shalt become indifferent to all women. Hear then my words, and return soon, and expose not thyself to peril; for I have given thee good advice. — When Hasan, however, heard her words, he wept, and rubbed his cheeks upon her feet, and said, O my mistress and my lady, and delight of mine eye, how can I return after I have come to this place without seeing her whom I desire, and have approached the abode of the beloved, and hoped to meet her soon, and

when perhaps I may have the good fortune to be reunited with her? Then he recited some verses; and when he had ended them, the old woman pitied him and had compassion on him, and, addressing him kindly, she comforted his heart, and said to him, Let thy soul be happy and thine eye be cheerful, and let thy mind be free from anxiety. By Allah, I will expose my soul to peril with thee until thou shalt attain thy desire or my death shall overtake me!

So the heart of Hasan was comforted, his bosom became dilated, and he sat conversing with the old woman until the close of the day; and when the night approached, all the damsels became dispersed; some of them entered their palaces in the city, and some passed the night in the tents. The old woman then took Hasan with her, and conducted him into the city, and she appropriated to him a place for himself alone, lest any one should become acquainted with him and inform the Queen of him, and she should slay him and the bringer of him. She served him herself, and inspired him with fear of the authority of the supreme King, the father of his wife; and he wept before her, and said, O my mistress, I choose death for myself, and hate the world, if I be not reunited with my wife and my children: so I will expose my life to peril, and either I shall attain my desire, or else I shall die. And the old woman proceeded to meditate upon the mode of effecting his union and interview with his wife, and what stratagem should be employed

in the case of this poor man, who had cast his soul into destruction, and would not be restrained from pursuing the object of his desire by fear nor by any thing else. He had become indifferent to himself; and the author of the proverb saith, The enamoured heareth not the words of one who is free from love. The damsel above mentioned was Queen of the island in which they then were, and her name was Noor-el-Hudà.⁴⁸ This Queen had six⁴⁹ sisters, virgins, residing with their father, the supreme King, who was ruler of the seven islands and the districts of Wák-Wák; and the seat of government of that King was in the greatest of the cities of that country. His eldest daughter, Noor-el-Hudà, was ruler over that city in which Hasan was, and over all its districts.

Now the old woman, when she saw Hasan burning with desire to meet with his wife and his children, arose and repaired to the palace of the Queen Noor-el-Hudà, and went in to her, and kissed the ground before her. The old woman had a claim upon her for favour, because she had reared all the daughters of the King, and she had authority over them all, and was held in honour by them, and was dear unto the King. So when she went in to the Queen Noor-el-Hudà, the Queen rose to her and embraced her, seated her by her side, and asked her respecting her journey. She therefore answered her, By Allah, O my mistress, it was a blessed journey, and I have brought for thee with me a present which

I will place before thee. Then she said to her, O my daughter, O Queen of the age and time, I have brought with me a wonderful thing, and I desire to shew it to thee, in order that thou mayest aid me to accomplish what it requireth. — And what is it? said the Queen. So she acquainted her with the story of Hasan from its beginning to its end. She trembled like the reed in the day of the stormy wind, until she fell down before the daughter of the King, and said to her, O my mistress, a person implored my protection upon the coast, and he was hidden beneath the settee, and I granted him protection, and brought him with me among the army of damsels, he being armed that no one might know him, and I conducted him into the city. Then she said to her, And I inspired him with fear of thy authority, and acquainted him with thy valour and thy power; but as often as I threatened him, he wept, and recited verses, and he said to me, I must regain my wife and my children, or I will die, and I will not return to my country without them. He hath exposed himself to peril, and come to the Islands of Wák-Wák; and I have not seen in my life a human being more strong of heart than he, nor any of greater valour; but love hath gained the utmost ascendancy over him. — When the Queen, however, heard her words, and understood the case of Hasan, she was violently enraged, and hung down her head for a while towards the ground. Then she raised her head, and, looking at the old woman, said to her, O ill-omened old

woman, hath thy wickedness occasioned thee to convey males, and conduct them to the Islands of Wák-Wák, and bring them in unto me, without fearing my authority? By the head of the King, were it not for the claim thou hast upon me on account of thy having reared me, I would slay thee and him this instant in the most abominable manner, that the travellers might be admonished by thine example, O accursed woman, lest any one else should do the like of this egregious deed which thou hast done, and which none was able to do before! But go forth and bring him this instant, that I may see him.

The old woman therefore went forth from before her, confounded, not knowing whither to go, and saying, All this calamity hath God sent upon me from this Queen by means of Hasan! She proceeded until she went in to Hasan, when she said to him, Arise: answer the summons of the Queen, O thou whose last day hath drawn near! So he arose with her, his tongue ceasing not to utter the name of God (extolled be it!), saying, O Allah, act graciously with me in thine appointment, and deliver me from the calamity which Thou hast sent upon me! — She went on with him until she stationed him before the Queen Noor-el-Hudà, and the old woman directed him on the way as to what he should say with her. And when he presented himself before Noor-el-Hudà, he saw her with a lithám over her face; and he kissed the ground before her, saluted her, and recited these two verses: —

May God perpetuate thy glory, with happiness, and enrich thee above others with his gifts,
And may our Lord increase thy glory and grandeur, and the Mighty aid thee against thine enemies!

Then, when he had ended his verses, the Queen commanded the old woman to talk with him before her, that she might hear his answers. The old woman therefore said, The Queen returneth thy salutation, and saith to thee, What is thy name, and from what country art thou, and what are the names of thy wife and thy children on account of whom thou hast come, and what is the name of thy country? So he answered her (and he had fortified his heart, and destiny aided him), O Queen of the age and period, and peerless one of the time, as to me, my name is Hasan, the very mournful, and my city is El-Basrah; but as to my wife, I know not her name: as to my children, however, one is named Násir, and the other is named Mansoor. And when the Queen heard his words, she said, And whence took she her children? He answered her, O Queen, from the city of Baghdád, from the palace of the Kha-leefeh. She then said to him, And did she say to you aught at the time of her flying away? He answered, She said to my mother, When thy son cometh, and the days of separation have become tedious to him, and he desireth nearness and meeting, and the winds of longing desire agitate him, let him come to me in the Islands of Wák-Wák. — And thereupon the Queen Noor-el-Hudà shook her head. Then she said to him, If she

desired thee not, she had not said to thy mother these words; and if she did not desire thee and long for thine approach, she had not acquainted thee with the place of her abode, nor summoned thee to her country. And Hasan said, O mistress of Kings, and ruler over every King and pauper, I have acquainted thee with what hath happened, and I have not concealed of it aught. I implore protection of God and of thee, begging thee not to oppress me. Have compassion upon me, and gain the recompense and reward that will be given for me, and aid me to accomplish my reunion with my wife and my children; dispel my sorrow and cheer mine eye by the restoration of my children, and help me with a sight of them. — Then he wept and yearned and lamented, and recited some verses.

Upon this, the Queen Noor-el-Hudà hung down her head towards the ground and shook it for a long time; after which, she raised it and said to him, I have compassionated thee and pitied thee, and I have determined that I will display to thee every damsel in the city and in the districts of my island; and if thou know thy wife, I will deliver her to thee; but if thou know her not, I will slay thee, and crucify thee upon the door of the house of the old woman. And Hasan replied, I accept this proposal from thee, O Queen of the age. He then recited these verses: —

You have roused my desire, and remained at ease: and
made my wounded eyelid to be wakeful, and slept:

And you made a vow to me that you would not be backward;
but when you had enchained me, you acted perfidiously.
I loved you when a child, not knowing what was love. Then
slay me not; for I complain of oppression.

Fear you not God, in slaying a lover who watcheth the stars
while others are asleep?

By Allah, O my people, if I die, write ye on my tombstone,
This was a slave of love.

Perhaps a man like me, whom love hath afflicted, when he
seeth my grave, may give me his salutation.

And when he had ended his verses, he said, I
consent to the condition which thou hast im-
posed, and there is no strength nor power but
in God, the High, the Great!—The Queen
Noor-el-Hudà then gave orders that no damsel
in the city should remain without coming up to
the palace and passing before him, and she ordered
the old woman Shawáhee herself to go down into
the city and to bring every damsel therein to the
Queen in her palace. The Queen proceeded to
introduce the damsels to Hasan, a hundred after
a hundred, until there remained not in the city
a damsel whom she did not display to him. But
he saw not his wife among them. The Queen
asked him and said to him, Hast thou seen her
among these? And he answered her, By thy
life, O Queen, she is not among them. And
thereupon the rage of the Queen became violent
against him, and she said to the old woman,
Enter, and bring out every one who is in the
palace and display them to him. But when she
displayed to him every one in the palace, he saw
not his wife among them; and he said to the

Queen, By thy head, O Queen, she is not among them. So she was enraged, and she cried out to those who were around her, saying, Take him and drag him upon his face on the ground, and smite off his head, lest any one after him expose himself to peril and become acquainted with our condition, and come unto us in our country, and tread our land and our islands.

Accordingly they dragged him along upon his face, threw his skirt over him, bound his eyes, and stood with the swords over his head, waiting for permission. And upon this, Shawáhee advanced to the Queen, kissed the ground before her, and, taking hold of her skirt, raised it over her head, and said to her, O Queen, by the claim that I have upon thee for rearing thee, hasten not to punish him, especially since thou knowest that this poor man is a stranger, who hath exposed himself to peril, and endured events that none hath endured before him, and God (to whom be ascribed might and glory!) hath saved him from death on account of the predestined length of his life. He had heard of thy justice, and entered thy country and thine asylum; therefore, if thou slay him, the news will be spread abroad by the travellers, respecting thee, that thou hatest the strangers, and slayest them. He is at all events in thy power, and the victim of thy sword if his wife appear not in thy country; and at whatever time thou shalt desire his presence, I shall be able to bring him back unto thee. Moreover, I granted him not protection save with the

desire of thy generosity, on account of the claim that I have upon thee for having reared thee: so I pledged myself to him that thou wouldst enable him to attain the object of his search, because I knew thy justice and thy clemency. Had I not known this of thee, I had not brought him into thy country, and said within myself, The Queen will divert herself by seeing him, and by hearing the verses and the charming and eloquent words which he will utter, and which will be like strung pearls. This man hath entered our country and eaten our food: so it is expedient that we give him his due, especially since I promised him an interview with thee; and thou knowest that separation is hard to endure, and knowest that separation is slaughter, especially separation from one's children. Now there remaineth not any one of the women for us to display except thee: therefore shew him thy face.

At this the Queen smiled, and she said, How can he be my husband, and have had children by me, that I should shew him my face? Then she gave orders to bring him; wherefore they brought him in to her, and stationed him before her, and she uncovered her face; and when Hasan beheld it, he uttered a great cry, and fell down in a fit. So the old woman ceased not to soothe him until he recovered; and when he recovered from his fit, he recited these verses:—

O zephyr that hast blown from the land of El-'Erák upon
the tracts of the country of Wák-Wák!

Convey to the beloved the information, for me, that I die
of the bitter taste of love.

O object of my love, be kind and propitious! My heart is
dissolved by the afflictions of separation.

And when he had ended his verses, he arose and looked at the Queen, and again uttered a great cry, whereat the palace almost fell upon those who were in it. Then a second time he fell down in a fit, and the old woman, as before, ceased not to soothe him until he recovered, when she asked him respecting his state, and he replied, Verily this Queen is either my wife, or she is the most like, of all persons, to my wife. So the Queen said to the old woman, Wo to thee, O nurse! Verily this stranger is mad, or disordered in mind; for he looketh in my face and stareth. — The old woman replied, O Queen, this man is excusable; therefore blame him not, since it is said in the proverb, For the sick of love there is no remedy, and he and the mad are alike. — Then Hasan wept violently, and recited these two verses: —

I behold their footsteps, and melt with desire, pouring forth
my tears in the places of their abode,
And begging of Him who hath afflicted me by their separation
that He will graciously vouchsafe me their return.

— after which he said to the Queen, By Allah, thou art not my wife; but, of all persons, thou art the most like to her. And the Queen Noor-el-Hudà laughed until she fell backwards and turned upon her side. She then said, O my friend, act

leisurely, and observe me distinctly, and answer me respecting that of which I shall ask thee, and dismiss from thy mind insanity and perplexity and confusion; for relief hath approached thee. So Hasan replied, O mistress of Kings, and refuge of every rich person and pauper, when I beheld thee, I became mad, seeing thee to be either my wife, or, of all persons, the most like to my wife; and now ask me concerning what thou wilt. And she said, What is there in thy wife that resembleth me? He answered, O my mistress, all that thou hast, of beauty and loveliness, and elegance and amorous manner (as the justness of thy shape, and the sweetness of thy speech, and the redness of thy cheeks, and other things), resembleth her. Then the Queen looked towards Shawáhee Umm-ed-Dawáhee, and said to her, O my mother, take him back to his place where he was with thee, and do thou thyself serve him until I investigate his case; and if this man be a person of generosity, so that he retain the feelings of companionship and friendship and affection, it will be incumbent on us to aid him in the accomplishment of his affair, especially since he hath sojourned in our country and eaten our food, and endured the difficulties of travel, and undergone horrors and perils. But when thou hast conveyed him to thy house, give a charge respecting him to thy servants, and return to me speedily; and if it be the will of God (whose name be exalted!), nought but good shall happen.

So thereupon the old woman went forth, and

took Hasan, and, having gone with him to her house, she ordered her female slaves and her servants and other dependants to serve him, commanding them to bring to him all that he required, and not to fail in doing what was proper for him. She then returned to the Queen with speed, and the Queen ordered her to arm herself, and to take with her a thousand brave horsemen. And the old woman Shawáhee obeyed her command. She put on her coats of mail, and summoned the thousand horsemen; and when she stood before the Queen, and informed her that the thousand horsemen were ready, the Queen commanded her to go to the city of the supreme King, her father, and to alight at the abode of his daughter Menár-es-Senà,⁵⁰ her sister, and to say to her, Clothe thy two sons with the two coats of mail which I have made for them, and send them to their aunt; for she is desirous of seeing them. And she said to her also, I charge thee, O my mother, to conceal the affair of Hasan; and when thou hast received the two children from her, say to her, Thy sister inviteth thee to visit her. Then, when she hath given thee her two children, and come forth with them to visit me, bring thou the two children speedily, and let her come at her leisure. Come thou by a way different from that by which she shall come, and let thy journey be continued night and day, and beware that no one become acquainted with this affair. Then I will swear by all oaths, that if my sister prove to be his wife, and it appear that

her children are his children, I will not prevent his taking her, nor her journeying with him and with her children to his country. — And the old woman confided in her words, not knowing what she purposed in her mind; for the wicked woman had purposed in her mind, that if she were not his wife, and if her children did not resemble him, she would slay him. The Queen then said to the old woman, O my mother, if my imagination tell truth, my sister Menár-es-Senà is his wife (but God is all-knowing); for these characteristics are hers, and all the qualities that he hath mentioned, her surpassing loveliness and exceeding beauty, are not found in any one except my sisters; and especially are they found in the youngest. — Then the old woman kissed her hand, and returned to Hasan, and acquainted him with that which the Queen had said; on his hearing which, his reason fled in consequence of his joy, and he arose and advanced to the old woman and kissed her head. But she said to him, O my son, kiss not my head: kiss me on my mouth, and let this kiss be a gratuity for thy safety. Be of good heart and cheerful eye, and let not thy bosom be otherwise than dilated; and dislike not kissing me on my mouth, for I have been the cause of thine interview with her. Comfort thy heart and thy mind, and be not otherwise than with dilated bosom, cheerful eye, and tranquil soul. — She then bade him farewell, and departed.

The old woman equipped herself with her arms,

and, taking with her a thousand armed horsemen, repaired to that island in which was the sister of the Queen; and she proceeded until she came to the Queen's sister. Between the city of Noor-el-Hudà and that of her sister was a space of three days' journey. And when Shawáhee arrived at the city, and went up to the Queen's sister, Menár-es-Senà, she saluted her, and gave her the salutation of her sister Noor-el-Hudà, acquainted her with her sister's desire to see her and her children, and informed her that the Queen Noor-el-Hudà reproved her for not visiting her. So the Queen Menár-es-Senà replied, Verily I am indebted to my sister, and I have been deficient in the duty I owe her, in my not visiting her; but I will visit her now. She then gave orders to take forth her tents to the outside of the city, and took with her for her sister a present and rarities suitable to her. And her father the King, looking from the windows of the palace, saw the tents pitched. He therefore asked respecting them; and they answered him, The Queen Menár-es-Senà hath pitched her tents in that route; for she desireth to visit her sister Noor-el-Hudà. And when the King heard thereof, he prepared for her some troops to conduct her to her sister, and took forth from his treasuries, of riches, and of food and drink, and of rarities and jewels, what words would fail to describe. The seven daughters of the King were of one father and one mother, except the youngest: the eldest was named Noor-el-Hudà; the second, Nejm-es-

Sabáh; the third, Shems-ed-Dohà; the fourth, Shejeret-ed-Durr; the fifth, Koot-el-Kuloob; the sixth, Sharaf-el-Benát; and the seventh, Menár-es-Senà;⁵¹ and she was the youngest of them, and was the wife of Hasan, and she was their sister by the father's side only. Then the old woman came and kissed the ground before Menár-es-Senà. So Menár-es-Senà said to her, Hast thou any want, O my mother? And she answered her, The Queen Noor-el-Hudà, thy sister, desireth thee to change the apparel of thy two sons, and to clothe them with the two coats of mail which she hath made for them, and to send them with me unto her, and I will take them and go on before with them, and will be the announcer of the glad tidings of thy coming to her. But when Menár-es-Senà heard the words of the old woman, she hung down her head towards the ground, and her complexion had changed; and she ceased not to hang down her head for a long time. Then she shook her head, and raising it towards the old woman, said to her, O my mother, my mind was violently agitated, and my heart throbbed, when thou mentionest my children; for from the time of their birth none of the Jinn nor any of mankind hath seen their faces, neither female nor male, and I am jealous, for them, of the zephyr when it bloweth in the night. So the old woman said to her, What are these words, O my mistress? Dost thou fear, on their account, thy sister? Allah preserve thy reason! If thou wouldst disobey the Queen in this thing, thou

couldst not disobey; for she would reprove thee. However, O my mistress, thy children are young, and thou art excusable in fearing for them, and the loving is addicted to evil imagination. But, O my daughter, thou knowest my kindness and my love for thee and for thy children, and I reared you before them. I will receive them and take them, and spread for them my cheek as a carpet, and open my heart and put them within it, and I require no charge respecting them in such a case as this. Therefore be of good heart and cheerful eye, and send them to her, and at most I shall be before thee one day or two. — She ceased not to urge her until her temper was softened, and she feared the anger of her sister, and knew not what was concealed from her in the secret purpose of God. So she consented to send them with the old woman, and, having called for them, she bathed them and made them ready, changed their apparel, clad them with the two coats of mail, and delivered them to the old woman.

She therefore took them and proceeded with them like a bird, by a different way from that by which their mother was going, as the Queen Noor-el-Hudà had charged her. She ceased not to prosecute her journey with diligence, fearing for them, until she arrived with them at the city of the Queen Noor-el-Hudà. She crossed the river with them, entered the city, and went with them to the Queen their aunt; and when the Queen saw them, she rejoiced at their arrival,

embraced them, and pressed them to her bosom, and seated one upon her right thigh, and the other upon her left thigh. Then she looked towards the old woman, and said to her, Bring now Hasan; for I have given him my protection, and granted him deliverance from my sword, and he hath sought defence in my mansion, and alighted in my abode, after having endured horrors and difficulties, and escaped the causes of death that were attended by increasing anxiety, yet to the present time hath not become secure from drinking the cup of death, and from the stopping of his breath. The old woman therefore said to her, If I bring him before thee, wilt thou reunite him and them; and if it appear not that they are his children, wilt thou pardon him, and send him back to his country? But when the Queen heard her words, she was violently enraged, and said, Wo to thee, O ill-omened old woman! How long shall continue this guile in the affair of this stranger, who hath emboldened himself against us, and removed our veil, and become acquainted with our circumstances? Doth he imagine that he can come to our country, and see our faces, and soil our reputations, and return to his country in safety, and disgrace us in his country and among his people, and that our story shall reach all the Kings in the regions of the earth, and the merchants travel about relating our story in every quarter, and saying, A human being hath entered the Islands of Wák-Wák, and crossed the countries of the enchanters

and sorcerers, and trod the Land of the Jánn and the Lands of the Wild Beasts and the Birds, and returned in safety? This shall never be. I swear by the Creator of Heaven, and its Architect, and the Expander of the Earth, and its Spreader, and the Creator of the Creatures, and their Numberer, if they be not his children, I will surely slay him, and I will be the smiter off of his head with mine own hand! — She then cried out at the old woman, who thereupon fell down through fear; and she set upon her the chamberlain and twenty memlooks, and said to them, Go with this old woman, and bring me the young man who is in her house, with speed.

So the old woman went forth, dragged along, with the chamberlain and the memlooks; and her complexion had turned sallow, and the muscles of her side quivered. She proceeded to her abode, and went in to Hasan; and when she went in to him, he rose to her and kissed her hands and saluted her. She, however, saluted not him; but said to him, Arise, and answer the summons of thy Queen. Did I not say to thee, Return to thy country — and did I not forbid thy doing all this? But thou heardest not my words. And did I not say to thee, I will give thee what none is able to procure, and return thou to thy country soon? But thou obeyedst me not, nor heardest my words, but actedst contrary to my advice, and chocest destruction for me and for thyself. Take then what thou hast chosen; for death is near. Arise; answer the summons of this wicked,

sinful, oppressive, tyrannical woman. — So Hasan arose, broken-spirited, with mourning heart, fearing, and saying, O God of peace, preserve me! O Allah, act graciously with me in the trial which Thou hast decreed to fall upon me, and protect me, O most merciful of those who shew mercy! And he had despaired of life. He repaired with the twenty memlooks and the chamberlain and the old woman, and they went in to the Queen with Hasan, who found his two sons Násir and Mansoor sitting in her lap, and she was playing with them, and cheering them by conversation. When his eye fell upon them, he knew them, and, uttering a great cry, fell upon the floor in a fit by reason of the violence of his joy at seeing his two children; and when he recovered, he knew his children, and they knew him, and natural affection moved them so that they extricated themselves from the lap of the Queen, and stood by Hasan; and God (to whom be ascribed might and glory!) caused them to utter the exclamation, O our father! Upon this, the old woman and the rest who were present wept in compassion and pity for them, and said, Praise be to God, who hath reunited you to your father! And when Hasan recovered from his fit, he embraced his children. Then he wept until he fainted again; and having recovered from his fit, he recited these verses: —

By your existence, my heart would be unable to endure
separation even if union were perdition!

Your phantom saith to me, We shall meet to-morrow.
 Shall I live, in spite of the enemies, till the morrow?
 By your existence, O my mistress, since the day of your
 separation, the sweets of life have never delighted me!
 If God decree my death on account of my love of you, I will
 die loving you among the greatest of martyrs.⁵²
 Oft doth a gazelle make my heart her pasturage; but her
 person, like sleep, hath fled from mine eye.
 If she deny, in the battle-field of law, the fact of her shedding
 my blood, on her cheeks it beareth witness.

But when the Queen had certified herself that
 the little-ones were the children of Hasan, and
 that her sister, the lady Menár-es-Senà, was his
 wife, in search of whom he had come, she was
 enraged against her with a violent rage, not to
 be exceeded; and she cried out in the face of
 Hasan, who fainted thereupon; and when he
 recovered from his fit, he recited these verses:—

You are distant; but to my mind you are the nearest of people:
 and you are absent; but in my heart you are still present.
 By Allah, I have not turned from you to another; but I bear
 with patience the tyranny of fortune.
 Nights pass and end while I still love you, and in my heart
 is a flame, and a raging fire.
 I was one who consented not to an hour's estrangement.
 How then must be my case when months have passed
 over me?
 I am jealous when a zephyr bloweth upon you. Verily I
 am jealous for the beautiful, soft damsel.

Then, having ended his verses, he fell down again
 in a fit; and when he recovered, he saw that they
 had taken him forth, dragged along upon his
 face. So he rose and walked, stumbling upon

his skirts, and not believing in his escape from that which he had suffered from her; and this was grievous to the old woman Shawáhee; but she could not address the Queen on the subject of his case by reason of the violence of her anger. Now when Hasan went forth from the palace, he became perplexed, not knowing whither to go, nor to what place to come, nor whither to repair. The world, with its amplitude, became strait unto him, and he found not any one to converse with him and cheer him by his company, nor any one to comfort him, nor any one of whom to ask advice, nor any one to whom to resort and to whom to apply for refuge. He therefore made sure of destruction; for he was unable to travel, and knew not any one with whom to travel, nor knew he the way, nor was he able to traverse the Valley of the Jánn, and the Land of the Wild Beasts, and the Islands of the Birds: therefore he despaired of life. Then he wept for himself until he fainted; and when he recovered, he thought upon his children and his wife, and her coming to her sister, and thought upon what might happen to her with the Queen, her sister. He repented of his having come to this country, and of his not having attended to the words of any one; and he recited some mournful verses; after which he ceased not to walk on until he went forth to the outside of the city, when he found the river, and he proceeded along its bank, not knowing whither to repair.

But as to his wife Menár-es-Senà, she desired

to set forth on her journey on the second day after that on which the old woman set forth. While, however, she was meditating to depart, lo, the chamberlain of the King her father came in to her, and kissed the ground before her, and said to her, O Queen, thy father the supreme King saluteth thee and calleth thee to him. So she arose and repaired with the chamberlain to her father to see what he wanted. And when her father saw her, he seated her by his side upon the couch, and said to her, O my daughter, know that I have seen this last night a vision, and I fear for thee in consequence thereof, and fear that there will occur to thee, from this thy journey, long-continued anxiety. She therefore said to him, Wherefore, O my father; and what didst thou see in thy sleep? And he answered, I beheld as though I entered a repository of treasure, and saw in it great riches, and jewels and jacinths in abundance, and as though there pleased me not in all that treasure, nor among all those jewels, aught save seven beads, which were the most beautiful of the things there. And I chose, of the seven jewels, one, which was the smallest of them, and the most beautiful of them, and the most excellent of them in brilliancy; and it seemed as though I took it in my hand, when its beauty pleased me, and went forth with it from the repository of treasure. But when I went forth from its door, I opened my hand, being joyful, and turned over the jewel; and, lo, a strange bird had approached from a distant country — it

was not of the birds of our country — and it pounced down upon me from the sky, seized the jewel from my hand, and returned with it to the place whence it had come.⁵³ So anxiety and sorrow and vexation came upon me, and I was affected with exceeding terror, which roused me from my sleep, and I awoke mournful, lamenting the loss of that jewel. Therefore when I awoke, I summoned the interpreters and expounders, and related to them my dream; and they said to me, Thou hast seven daughters, the youngest of whom thou wilt lose, and she will be taken from thee forcibly, without thy consent. Now thou, O my daughter, art the youngest of my daughters, and the dearest of them in my estimation, and the most generous of them to me; and now thou art about to journey to thy sister, and I know not what will befall thee from her: therefore go not; but return to thy palace. — And when Menár-es-Senà heard the words of her father, her heart throbbed, and she feared for her children, and hung down her head for a while towards the ground. Then she raised her head towards her father, and said to him, O King, verily the Queen Noor-el-Hudà hath prepared for me an entertainment, and she is expecting my coming to her hour after hour. For four years she hath not seen me, and if I delay visiting her, she will be incensed against me; and the utmost period of my stay with her will be a month, after which I shall be with thee again. Besides, who is this person who can invade our

country and gain access to the Islands of Wák-Wák? And who can gain access to the White Land, and the Black Mountain, and come to the Island of Camphor, and the Castle of Crystal; ⁵⁴ and how can he traverse the Valley of the Birds; then the Valley of the Wild Beasts; then the Valley of the Jánn; and then enter our Islands? If any stranger came in to them, he would be drowned in the seas of destructions. Therefore let thy soul be happy and thine eye be cheerful with regard to my journey; for no one hath power to tread our land. — And she ceased not to persuade him until he granted her permission to go. He then ordered a thousand horsemen to journey with her, to conduct her to the river, and there to remain until she should arrive at the city of her sister and enter her sister's palace. He also ordered them to remain with her till they should take her and bring her back to her father; and her father charged her that she should remain with her sister two days only, and then return speedily. So she said, I hear and obey.

She then arose and went forth, and her father went forth with her, and bade her farewell. The words of her father had made an impression upon her heart, and she feared for her children; but fortifying oneself by caution against the assault of destiny is of no avail. She prosecuted her journey with diligence for three days with their nights, until she arrived at the river, and pitched her tents on its bank. Then she crossed the river, having with her some of her pages

and other followers, and her wezeers; and when she arrived at the city of the Queen Noor-el-Hudà, she ascended to the palace, and went in to her; and she saw her children weeping by her and crying out, O our father! So the tears flowed from her eyes, and she wept, and pressing her children to her bosom, she said to them, Have ye seen your father? Would that the hour had never been when I parted from him! And if I knew that he were in the abode of the world, I would convey you to him. — She then lamented for herself and for her husband and for the weeping of her children, and recited these verses:—

My beloved, notwithstanding distance and cruelty, I desire
you and incline to you, wherever you are,
And mine eye looketh towards your home, and my heart
lamenteth that the days when you were with me are past.
How many nights have we passed without suspicion, loving
one another, fidelity and kindness rejoicing us!

But when her sister saw that she pressed her children to her bosom, and said, I have occasioned this to befall myself and my children, and have made my house desolate — she saluted her not: on the contrary, she said to her, O wicked woman, how hadst thou these children? Hast thou married without the knowledge of thy father, or hast thou formed an unlawful connection? If thou have done this, thou must be severely punished; and if thou have married without our knowledge, wherefore didst thou quit thy husband and take thy children, separating them from their father, and come to our country? Moreover thou hast

concealed thy children from us. Dost thou imagine that we knew not that? By Allah (whose name be exalted!), who knoweth all secrets, thy case hath been made manifest to us, and thy state hath been revealed, and thy shameful secrets have been exposed. — Then, after that, she ordered her guards to lay hold upon her. So they seized her, and she bound her hands behind her, shackled her with shackles of iron, and inflicted upon her a painful beating, so that she lacerated her skin; and she suspended her by her hair, put her into a prison, and wrote a letter to the supreme King, her father, informing him of her story, and saying to him, —

There hath appeared in our country a man of the human race, and my sister, Menár-es-Senà, asserteth that she hath married him lawfully and had by him two sons, whom she hath concealed from us and from thee; but she revealed not aught respecting herself until that man, who is of the human race, came to us. His name is Hasan, and he hath informed us that he married her, and that she resided with him a long time; after which she took her children and departed without his knowledge, having told his mother, at her departure, and said to her, Say to thy son, when he hath a longing to see me, that he must come to the Islands of Wák-Wák. So we seized the man in our abode, and I sent to her the old woman Shawáhee to bring her to me, together with her children; wherefore she fitted herself out and came. And I had ordered the old woman

to bring to me her children first, and to come on in advance to me with them, before the arrival of their mother. Accordingly the old woman came with the children before her arrival. Then I sent to the man who asserted her to be his wife; and when he came in to me, and saw the children, he knew them. So I was certified that they were his children and that she was his wife, and I knew that the saying of the man was true, that there was no disgracefulness in him, and I saw that the turpitude and disgracefulness were in my sister. I therefore feared that we should be dishonoured in the opinion of the people of our islands; and when this wicked, deceitful woman came in to me, I was incensed against her, and inflicted upon her a painful beating, and suspended her by her hair. Now I have acquainted thee with her story; and it is thine to command: whatever thou shalt order us to do, we will do it. Thou knowest that this thing is attended with dishonour to us, and with disgrace to us and to thee; for probably the people of the islands will hear thereof, and we shall become among them an example; wherefore it is expedient that thou return us a reply speedily.

She gave the letter to the messenger, who went with it to the King; and when the supreme King read it, he was violently enraged against his daughter Menár-es-Senà, and wrote to his daughter Noor-el-Hudà a letter, in which he said to her, I have committed her case unto thee, and given thee power over her life; and if the thing

be as thou hast said, slay her, and consult me not respecting her case. So when the letter of her father came to her, and she read it, she sent to Menár-es-Senà, and caused her to be brought before her. She was drowned in her blood, having her hands bound behind her with her hair, shackled with heavy shackles of iron, and upon her was apparel of hair-cloth. They stationed her before the Queen, and she stood abject and abased; and when she beheld herself in this state of great abasement, and excessive contempt, she reflected upon her former glory, and wept violently, and recited these two verses:—

O my Lord, the enemies are attempting to destroy me, and
imagine that I cannot escape from them.

I have recourse to Thee to annul what they have done! O
my Lord, Thou art the refuge of the fearful, the sup-
pliant!

And again she wept violently, until she fell down in a fit; and when she recovered, she recited some other verses.

Her sister then caused a ladder of wood to be brought to her, and extended her upon it, and ordered the servants to bind her upon her back on the ladder, stretched forth her arms and tied them with cords, uncovered her head, and wound her hair upon the ladder; and pity for her had been eradicated from her heart. So when Menár-es-Senà beheld herself in this state of abasement and contempt, she cried out and wept: but no one aided her. She said to the Queen, O my sister, how is it that thy heart is hardened against

me, and thou hast no mercy on me, nor hast mercy on these little infants? But when she heard these words, her hardness of heart increased, and she reviled her, and said to her, O wanton! O wicked woman! may God shew no mercy to the person who sheweth mercy to thee! How can I have pity on thee, O deceitful woman? — So Menár-es-Senà, lying stretched (as above described), said to her, I appeal against thee to the Lord of Heaven with regard to that wherewith thou reproachest me, and I am innocent of it. By Allah, I have not formed an unlawful connection; but I married him legally; and my Lord knoweth whether my words be true or not. My heart is incensed against thee on account of the excessive hardness of thy heart towards me. How is it that thou accusest me of dishonesty without knowledge thereof? But my Lord will deliver me from thee; and if the accusation of dishonesty that thou hast brought against me be true, God will punish me for it. — And her sister meditated in her mind when she heard her words, and said to her, How is it that thou addressest me with these words? Then she arose and advanced to her, and beat her until she fainted; and they sprinkled water upon her face till she recovered. Her charms had become changed by reason of the violence of the beating, and the tightness of the bonds, and the excessive insult that she had experienced; and she recited these two verses:—

If I have committed a crime, and done an iniquitous deed, I repent of what hath passed, and have come to you begging pardon.

But when Noor-el-Hudà heard her verses, she was violently incensed, and said to her, Dost thou speak, O wicked woman, before me in verse, and seek to excuse thyself for the heinous sins that thou hast committed? It was my desire that thou shouldst return to thy husband, in order that I might witness thy wickedness and thy turpitude; for thou gloriest in the wickedness and shameful conduct and heinous sins that have proceeded from thee. — She then ordered the pages to bring her the palm-stick: so they brought it; and she arose and tucked up the sleeves from her arms, and fell to beating her from her head to her feet; after which she called for a plaited whip, such that if an elephant were beaten with it he would trot with speed; and she fell to beating her with that whip upon her back and her stomach and all her limbs until she fainted. — Now when the old woman Shawáhee saw this that the Queen did, she went forth fleeing from before her, and weeping and cursing her. But the Queen cried out to the servants, and said to them, Bring her to me! So they ran together after her, and laid hold upon her, and brought her before the Queen, who gave orders to throw her upon the ground, and said to the female slaves, Drag her along on her face, and turn her out. Accordingly they dragged her and turned her out from before the Queen.

As to Hasan, however, he arose with firmness, and walked along the bank of the river, and turned his face towards the desert. He was perplexed, anxious, despairing of life, and he had become confounded, not knowing night from day, by reason of the violence of the afflictions that had befallen him. He ceased not to walk on until he came to a tree, and he found upon it a paper suspended. So he took it with his hand, and looked at it; and, lo, on it were written these verses:—

I disposed thine affair at the time when thou wast in thy
mother's womb,
And inclined her heart to thee so that she fostered thee in
her bosom.
We will suffice thee in matters that occasion thee anxiety
and sorrow.
So submit to us, and arise. We will aid thee in thine en-
terprise.

And when he had finished reading the paper, he felt sure of escape from trouble, and of effecting his reunion. Then he went on two steps, and found himself alone in a desert and perilous place, without any one by whose society to cheer himself; wherefore his reason fled in consequence of his solitude and fear, the muscles of his side quivered on account of this fearful place, and he recited some verses.

After that, he proceeded along the bank of the river two steps further, and he found two young boys, of the sons of the enchanters and sorcerers. Before them was a rod of brass, engraved with

talismans, and by the side of the rod was a cap⁵⁵ of leather, the crown of which was composed of three triangular pieces, whereon were worked, in steel, names, and characters of seals. The rod and the cap were thrown upon the ground, and the two boys were disputing and beating each other on account of them, so that blood flowed from them, while this said, None shall take the rod but I — and the other said, None shall take the rod but I. So Hasan interposed between them, and disengaged them, each from the other, and said to them, What is the cause of this contention? And they answered him, O uncle, judge between us; for God (whose name be exalted!) hath sent thee to us in order that thou shouldst decide between us justly. He therefore said, Relate to me your story, and I will judge between you. And one of them said to him, We are two brothers by the same father and mother, and our father was one of the great enchanters. He resided in a cavern in this mountain, and he died, leaving to us this cap and this rod; and my brother saith, None shall take the rod but I — and I say, None shall take it but I. So judge between us, and deliver us, each from the other. — Therefore when Hasan heard their words, he said to them, What is the difference between the rod and the cap, and what is their value? For the rod, in appearance, is worth six jedeeds,⁵⁶ and the cap is worth three jedeeds. — They replied, Thou knowest not their virtues. And he said to them, What are their

virtues? They answered him, In each of them is a wonderful secret property; for the rod is worth the revenue of the Islands of Wák-Wák with their districts, and the cap in like manner. So Hasan said to one of them, O my son, By Allah, discover to me their secret properties. And he replied, O uncle, verily their secret properties are extraordinary; for our father lived a hundred and thirty-five years applying himself to the contrivance of them until he finished them in the most perfect manner, ingrafted in them the secret virtues, made use of them for extraordinary services, designed upon them the similitude of the revolving firmament, and dissolved, by their means, all talismanic charms; and when he had finished the contrivance of them, death, which every one must experience, overtook him. Now as to the cap, its secret property is this: that whosoever putteth it on his head, he is concealed from the eyes of all people, and no one seeth him as long as it remaineth on his head. And as to the rod, this is its secret property: that whosoever possesseth it, he hath authority over seven tribes of the Jinn, and all of them will serve that rod: all of them will be under his command and authority; and every one who possesseth it, and in whose hand it is, when he smiteth with it the ground, its Kings will humble themselves to him, and all the Jinn will be at his service.

When Hasan heard these words, he hung down his head for a while towards the ground.

Then he said within himself, By Allah, I shall surely be rendered triumphant by means of this rod and this cap, if it be the will of God (whose name be exalted!), and I am more worthy of them than they. So I will immediately employ a stragem to take them from them, that I may have recourse to their aid for my deliverance and the deliverance of my wife and my children from this tyrannical Queen, and we will journey from this dismal place, from which there is [otherwise] no deliverance nor flight for any one of mankind. Probably God sent me not to these two youths save for the purpose of my getting from them the rod and the cap. — He then raised his head towards the two youths, and said to them, If ye desire the decision of the case, I will make trial of you, and he who overcometh his companion shall take the rod, and he who faileth shall take the cap; for if I make trial of you and discern between you, I shall know what each of you deserveth. And they replied, O uncle, we depute thee to make trial of us, and to judge between us as thou choosest. Hasan said to them, Will ye attend to my words, and have regard to what I shall say? They answered him, Yes. And Hasan said to them, I will take a stone and throw it, and the one of you who getteth first to it, and taketh it before his companion, shall take the rod; and he who is last, and reacheth it not, shall take the cap. And they replied, We accept from thee this proposal, and we are content with it. Then Hasan took a stone and

threw it with all his force and it went out of sight. The two youths therefore hastened together after it; and when they were at a distance, Hasan took the cap and put it on, and he took the rod in his hand, and removed from his place to see the truth of that which they had said with respect to the secret of their father. And the younger boy got first to the stone and took it, and he returned with it to the place in which was Hasan, and saw no trace of him. So he called out to his brother, and said to him, Where is the man who judgeth between us? And he answered, I see him not, nor know I whether he hath ascended to the highest heaven, or descended to the lowest earth. They searched for him, and saw him not; and Hasan was standing in his place. Therefore they reviled one another, and said, The rod and the cap are gone: they are neither mine nor thine; and our father said to us these very words; but we forgot what he told us.

Then they retraced their steps, and Hasan entered the city, wearing the cap, and having in his hand the rod, and none of the people saw him. He entered the palace, ascended to the place in which was Shawáhee Zát-ed-Dawáhee,⁵⁷ and went in to her, still wearing the cap, and she saw him not. Then he walked on until he drew near to a shelf which was over her head, and on which were vessels of glass and China-ware; and he shook it with his hand so that the things that were upon it fell on the floor. So Shawáhee Zát-ed-Dawáhee cried out, and slapped her face;

and she rose and restored what had fallen to their places,⁵⁸ saying within herself, By Allah, I imagine not aught but that the Queen Noor-el-Hudà hath sent to me a devil, and that he hath done to me this deed. I therefore beg God (whose name be exalted!) to deliver me from her, and to preserve me from her anger. O my Lord, if this is her abominable conduct to her sister, beating and suspending her, when she is dear in the estimation of her father, how will she act with the stranger like myself, when she is incensed against her? — Then she said, I conjure thee, O devil, by the Most Compassionate, the Beneficent, the Great in dignity, the Mighty in dominion, the Creator of mankind and the Jánn and by the characters upon the seal of Suleymán the son of Dáood (on both of whom be peace!), that thou speak to me and reply to me! So Hasan replied to her and said to her, I am not a devil: I am Hasan the distracted, the confounded, the perplexed. He then pulled off the cap from his head; whereupon he appeared to the old woman, and she knew him, and, having taken him into a private place, she said to him, What hath happened to thy reason, that thou hast come hither? Go; hide thyself; for this iniquitous woman hath inflicted tortures upon thy wife, though she is her sister: how then will she act if she light upon thee? — And she related to him all that had befallen his wife, describing to him her present state of distress and punishment and torture; and in like manner she described to him the

torture that had befallen herself; after which she said to him, Verily the Queen repented of her having liberated thee, and hath sent to thee one to bring thee to her, promising that she will give him a hundredweight of gold, and place him in my post in her service. She hath also sworn that if they bring thee back, she will slay thee, and slay thy wife and thy children. — Then the old woman wept, and discovered to Hasan what the Queen had done to her; whereupon Hasan also wept, and he said, O my mistress, how is it possible to escape from this country and from this tyrannical Queen; and what is the stratagem that will enable me to deliver my wife and my children, and to return with them to my country? The old woman replied, Wo to thee! Save thyself! — But he said, I must deliver her, and deliver my children from the Queen by force. — How, said the old woman, wilt thou deliver them from her by force? Go and hide thyself, O my son, until God (whose name be exalted!) shall permit.

Hasan therefore shewed her the rod of brass and the cap; and when the old woman saw them, she rejoiced in them exceedingly, and said to him, Extolled be the perfection of Him who reanimateth the bones when they are rotten! By Allah, O my son, thou and thy wife were nought but of the number of the perishing, and now, O my son, thou and thy wife and thy children are saved; for I know the rod, and know who was its owner; he having been my sheykh, who taught me en-

chantment. He was an egregious enchanter: he persevered a hundred and thirty-five years until he skilfully made this rod and this cap; and when the making of them in this manner was finished, death, which is inevitable, overtook him. And I heard him say to his two sons, O my two sons, these two things are not of your lot; for a person, a stranger to the country, will come and take them from you by force, and ye will not know how he will take them. So they said, O our father, inform us how he will be able to take them. But he replied, I know not that. How then wast thou able, O my son, to take them? — He therefore told her how he took them from the two boys; and when he told her, she rejoiced thereat, and said to him, O my son, as thou hast enabled thyself to gain possession of thy wife and thy children, hear what I will say to thee. I can no longer reside in the abode of this wicked woman, since she hath assaulted me and tormented me. I am about to depart from her to the cavern of the enchanters, to reside with them and to live with them until I die. Now do thou, O my son, put on the cap, and take the rod in thy hand; then go in to thy wife and thy children, in the place in which they are, and strike the ground with the rod, and say, O servants of these names! Thereupon their servants will come up to thee; and if one of the chiefs of the tribes come up to thee, command him to do as thou shalt desire and choose.

He then bade her farewell, and departed, and,

having put on the cap, and taken the rod with him, he entered the place in which was his wife. He saw her in a state approaching to annihilation, extended upon the ladder, with her hair bound to it, and with weeping eye and mourning heart, in the most evil condition, not knowing any way to effect her deliverance. Her children were beneath the ladder playing, and she was looking at them, and weeping for them and for herself, on account of the things that had happened to her and befallen her, and the torment and painful beating and most violent punishment that she suffered; and when he saw her thus in the most evil of conditions, he heard her recite these verses —

There remaineth not aught save a flitting breath, and an eye whose pupil is confounded,⁵⁹

And a desirous lover whose bowels are burned with fire, notwithstanding which she is silent.

The exulting foe pitieth her at the sight of her. Alas for her whom the exulting foe pitieth!

When Hasan saw the torment and abasement and contempt that she was suffering, he wept until he fainted; and on his recovering, and seeing his children playing, and their mother in a fit of insensibility, by reason of the excess of her pain, he removed the cap from his head; whereupon they cried out, O our father! Then he covered his head again, and their mother recovered from her fit on hearing their cry, and saw not her husband, but only saw her children weeping, and crying out, O our father! So she wept when she heard them mention their father and weep:

her heart broke, and her bowels were cut in pieces, and she called out, with a liver that was burst, and a painful heart, Where are ye, and where is your father? Then she reflected upon the times of her union with him, and reflected upon the events that had befallen her since his separation, and wept violently, so that her tears ulcerated her cheeks, and wetted the ground. Her cheeks became drowned in her tears, by the excess of her weeping, and she had not a hand at liberty that she might wipe away her tears with it from her cheeks. The flies were satiated with feeding upon her skin, and she found for herself no aider save weeping, and consoling herself by reciting verses. And when Hasan heard her verses, he wept until he fainted, his tears ran down upon his cheeks like rain, and, drawing near to the children, he removed the cap; and when they saw him, they knew him, and cried out saying, O our father! So their mother wept again on hearing them mention their father, and said, There is no means of avoiding what God hath decreed. And she said within herself, O wonderful! What is the cause of their mention of their father at this time, and their calling to him? — Then she wept, and recited these verses:—

The country is destitute of the rising moon! O mine eye,
pour forth overflowing tears!

They have gone, and how can I be patient after their departure? I swear that I have neither heart nor patience.
O ye who have departed, but whose abode is in my heart,
will you, after this, O my master, return?

What harm if they return and I enjoy their society, and they feel pity for the overflowing of my tears, and my anguish?

They made mine eyes misty on the day of departure through astonishment, and the fire of my bosom is not extinguished.

I desire their remaining; but fortune opposed me with respect to them, and disappointed my desire by separation.

By Allah, O object of our love, return to us; for my tears have flowed sufficiently for your absence!

So Hasan could no longer abstain from removing the cap from his head, and his wife saw him; and when she knew him, she uttered a cry that alarmed all who were in the palace. She then said to him, How camest thou hither? Hast thou descended from the sky, or risen from the earth? — And her eyes filled with tears: therefore Hasan also wept; and she said to him, O man, this is not a time for weeping, nor is it a time for reproach. Fate hath had its course, and the sight was blinded, and the pen hath written what God decreed from eternity. I conjure thee by Allah to tell me whence thou hast come. Go and hide thyself, lest any one see thee and inform my sister thereof and she slaughter me and slaughter thee also. — Hasan replied, O my mistress, and mistress of every Queen, I have exposed my life to peril and come hither, and either I will die, or I will deliver thee from the predicament in which thou art, and I and thou and my children will journey to my country, in spite of this wicked woman, thy sister. But when she heard his words, she smiled and laughed, and shook her

head for a long time, and said to him, Far, O my soul, far is it from me that any one should deliver me from the predicament in which I am, except God, whose name be exalted! So save thyself, and depart, and cast not thyself into destruction; for she hath numerous and heavily-equipped troops whom no one can confront. And suppose thou tookest me and wentest forth; how canst thou make thy way to thy country, and how can we escape from these islands, and the difficulties of these places? Thou hast seen, in thy way, wonders and strange things, and horrors and troubles, such as scarcely can one of the refractory Jinn escape. Go therefore soon, and increase not my anxiety nor my sorrow; and pretend not that thou wilt deliver me from this state; for who will convey me to thy country across these valleys and thirsty lands and fatal places? — Hasan thereupon said to her, By thy life, O light of mine eye, I will not go forth hence, nor will I journey forth, save with thee. She rejoined, O man, how canst thou do this thing? What is thy nature? For thou knowest not what thou sayest. If thou hadst dominion over Jánn and 'Efreetes, and enchanters and tribes and 'Óns, thou couldst not; for no one is able to escape from these places. Therefore save thyself, and leave me. Perhaps God will bring to pass other events after these. — So Hasan said to her, O mistress of beauties, I came not save to deliver thee by means of this rod and by means of this cap. And he related to her what had happened to him with the two boys.

But while he was speaking, lo, the Queen came in to them, and heard their conversation. So when he saw the Queen, he put on the cap; and she said to her sister, O wicked woman, who is he with whom thou wast conversing? She replied, And who is with me to speak to me except these infants? And the Queen took the whip, and proceeded to beat her with it, while Hasan stood looking on. She ceased not to beat her until she fainted, when she gave orders to remove her from that place to another; wherefore they loosed her and went forth with her to another place, and Hasan went forth with them to the place to which they conveyed her. Then they threw her down senseless, and stood looking at her; and when she recovered from her fit, she recited these verses:—

I have sorrowed on account of our disunion with a sorrow
that made the tears to overflow from my eyelids;
And I vowed that if fortune should reunite us, I would never
again mention our separation;
And I would say to the enviers, Die ye with regret; by Allah,
I have now attained my desire!
Joy hath overwhelmed me to such a degree that by its excess
it hath made me weep.
O eye, how hath weeping become thy habit? Thou weepest
in joy as well as in sorrows.

And when she had ended her verses, the female slaves went forth from her.

So thereupon Hasan pulled off the cap; and his wife said to him, See, O man: all this hath not befallen me save on account of my having dis-

obeyed thee, and acted in opposition to thy command, and gone forth without thy permission. But I conjure thee by Allah, O man, blame me not for my misconduct. Know that a woman is not sensible of the value of a man until she is separated from him. I have done wrong and sinned; but I beg God, the Great, to pardon the actions committed by me; and if God reunite us, I will never disobey thy command after that. — Hasan replied (and his heart pained him for her), Thou sinnedst not, and none sinned but I; for I went away on a journey and left thee with one who knoweth not thy dignity nor knoweth thy value nor thy rank. And know thou, O beloved of my heart, and delight of my soul, and light of mine eye, that God (whose perfection be extolled!) hath empowered me to deliver thee. Desirest thou, then, that I convey thee to the abode of thy father, and that thou shouldst experience, with him, the accomplishment of all that God hath appointed for thee, or wilt thou journey to our country soon, seeing that relief hath come to thee? — But she said to him, And who is able to deliver me, except the Lord of Heaven? Go thou therefore to thy country, and dismiss from thy mind desire; for thou knowest not the dangers of this country; and if thou comply not with my advice, thou wilt see. — Then she recited some verses, and wept with her children, and the female slaves heard their weeping; so they came in to them, and found the Queen Menáres-Senà and her children weeping; but they saw

not Hasan with them; and the female slaves wept in compassion for them, and cursed the Queen Noor-el-Hudà.

Then Hasan waited until night approached and the guards who were deputed to watch her went to their sleeping-places; after which he arose and girded his waist, and, coming to his wife, loosed her, and kissed her head, pressed her to his bosom, kissed her between her eyes, and said to her, How great is our desire for our country and for our reunion there! Is this our meeting in sleep or in a time when we are awake? — He then took up his elder child, and she took up the younger child, and they went forth from the palace. God had let down the veil of his protection over them, and they proceeded; and on their arrival at the outside of the palace, they stopped at the door that was locked to close the entrance to the palace of the Queen; but when they were there, they saw it locked. So Hasan said, There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! — Upon this they despaired of escape, and Hasan said, O Dispeller of griefs! — and struck hand upon hand, and said, I had calculated upon every thing, and considered its result, except this; and now, when the day cometh upon us, they will take us; and how shall we contrive in this case? And he recited these two verses: —

Thou thoughtest well of the days when they went well with thee, and fearedst not the evil that destiny was bringing.

Thy nights were peaceful, and thou wast deceived by them:
in the midst of their brightness, there cometh gloom.

Then he wept, and his wife wept at his weeping, and on account of the contempt and misfortunes that she suffered; and Hasan, looking towards her, recited this couplet:—

My fortune opposeth me as though I were its enemy, and
every day meeteth me with calamity.

When I seek prosperity, it bringeth the reverse of it; and if
one day it is bright to me, the next day it is turbid.

And his wife said to him, By Allah, there is no relief for us, unless we kill ourselves, and so be at rest from this excessive trouble. Otherwise, in the morning we shall suffer painful torture.

Now while they were talking, a speaker said, outside the door, By Allah, I will not open to thee, O my mistress Menár-es-Senà, and to thy husband Hasan, unless ye will obey me in that which I shall say to you. And when they heard these words from that person, they were silent, and desired to return to the place in which they had been. But a speaker said, Wherefore have ye kept silence, and not returned me a reply? And thereupon they knew the person who spoke, who was the old woman Shawáhee Zát-ed-Dawáhee. So they said to her, Whatsoever thou shalt command us to do, we will do it. But open to us the door first; for this time is not a time for talk. — She however replied, By Allah I will not open to you until ye swear to me that ye will take me with you, and not leave me with this profligate

woman; and whatsoever shall befall you shall befall me: if ye be preserved, I shall be preserved; and if ye perish, I shall perish; for this wicked, vitious woman despiseth me, and constantly tortureth me on your account; and thou, O my daughter, knowest my worth. Therefore when they knew her, they confided in her, and swore to her by oaths that she trusted in; after which, she opened to them the door, and they went forth; and they found her riding upon a red earthen jar of Greek manufacture, upon the neck of which was a rope of the fibres of the palm-tree, and it was turning about beneath her, and moving with a speed greater than that of the Nejdee⁶⁰ colt. She then came before them and said to them, Follow me, and be not terrified at aught; for I know forty modes of enchantment, by the least of which I could make this city a roaring sea agitated with waves, and enchant every damsel in it so that she would become a fish. All that could I do before the morning; but I was unable to do aught of that mischief by reason of my fear of the King, the father of Noor-el-Hudà, and from regard to her sisters; for they derive might from the great number of their guards and tribes and servants. However, I will shew you the wonders of my enchantment. Then proceed with us, relying upon the blessing of God (whose name be exalted!) and his aid. — So thereupon Hasan and his wife rejoiced, and felt sure of escape.

They went forth to the exterior of the city,

and Hasan, taking the rod in his hand, struck with it the ground, and fortified his heart, and said, O servants of these names, present yourselves to me, and acquaint me with your brethren! And, lo, the earth clove asunder, and there came forth from it seven ⁶¹ 'Efreetes, each of them having his feet in the lowest limits of the earth, and his head in the clouds. They kissed the ground before Hasan three times, and all of them said, with one voice, At thy service, O our master, and ruler over us! What dost thou command us to do? For we will hear and obey thy command. If thou desire, we will dry up for thee the seas, and remove for thee the mountains from their places. — So Hasan was rejoiced at their words, and at the quickness of their reply; and he encouraged his heart, and fortified his mind and resolution, and said to them, Who are ye, and what are ye called, and from what tribes are ye derived, and of what race are ye, and of what tribe, and of what company? Upon this, they kissed the ground a second time, and answered with one voice, We are seven Kings: each King of us ruleth over seven tribes of the Jinn and the Devils and the Márids: so we seven Kings rule over nine and forty tribes of all the races of the Jinn and the Devils and the Márids and the companies and the 'Óns, the Flyers and the Divers, and the dwellers in the mountains and the deserts and the wastes, and the inhabitants of the seas. Order us to do what thou wilt; for we are thy servants and slaves; and whoever

possesseth this rod, he hath authority over the necks of us all, and we become obedient unto him. — When Hasan, therefore, heard their words, he rejoiced greatly, as did also his wife and the old woman; and thereupon Hasan said to the Jinn, I desire of you that ye shew me your company and your troops and your guards. But they replied, O our master, if we shewed thee our company, we should fear for thee and for those who are with thee; for it consists of numerous troops, of various forms and make and kinds and faces and bodies. Among us are heads without bodies, and among us are bodies without heads, and among us are some like the wild beasts, and among us are some like animals of prey. However, if thou desire that, we must exhibit to thee first those who are like the wild beasts. But, O our master, what dost thou desire of us at this present time? — So Hasan said to them, I desire of you that ye carry me and my wife and this virtuous woman immediately to the city of Baghdád. But when they heard his words, they hung down their heads. Therefore Hasan said to them, Why do ye not reply? And they said with one voice, O master and ruler over us, we have existed from the time of the lord Suleymán the son of Dáood (on both of whom be peace!), and he made us swear that we would not carry any one of the sons of Adam upon our backs: so from that time we have not carried any one of the sons of Adam upon our shoulders nor upon our backs; but we will im-

mediately saddle for thee, of the horses of the Jinn, such as will convey thee to thy country, thee and those that are with thee.

Upon this, Hasan said to them, And what distance is between us and Baghdád? They answered him, A distance of seven years' journey to the horseman who travelleth with diligence. And Hasan wondered thereat, and said to them, How came I hither in less than a year? They answered him, God moved the hearts of his virtuous servants with compassion for thee; and had it not been for that, thou hadst not gained access to this country and region, nor ever beheld it with thine eye. For the sheykh 'Abd-El-Kud-doo, who mounted thee on the elephant, mounted thee also on the fortunate courser, which traversed with thee, in ten⁶² days, a space of three years' journey to the horseman who proceedeth with diligence; and as to the sheykh Abu-r-Ruweysh, he committed thee to Dahnash, and that 'Efreet traversed with thee, during the day and the night, a space of three years' journey. This was effected through the blessing of God, the Great; for the sheykh Abu-r-Ruweysh is of the posterity of Āsaf the son of Barkhiyà,⁶³ and he knoweth the Most Great Name of God. And from Baghdád to the palace of the damsels is a year's journey. So these make up the seven years. — And when Hasan heard their words, he wondered greatly, and said, Extolled be the perfection of God, who maketh easy what is difficult, and repaireth the broken heart, and bringeth near what is distant,

and abaseth every obstinate tyrant, who hath rendered every thing easy to us, and conveyed me to this country, and made subservient to me these people, and reunited me to my wife and my children! I know not whether I be sleeping or awake, or whether I be in my senses or intoxicated. — He then looked towards them and said to them, When ye have mounted me upon your horses, in how many days will they arrive with us at Baghdád? They answered, They will arrive with thee in less than a year, after thou shalt have endured difficulties and troubles and horrors, and traversed thirsty valleys and dismal wastes, and deserts and dangerous places great in number; and we shall not be sure of thy safety, O our master, from the people of these islands, nor from the malice of the supreme King, nor from these enchanter and sorcerers. Perhaps they will overcome us, and take you from us, and we shall be afflicted by them; and every one whom the news reacheth after that will say to us, Ye are the unjust. How did ye go against the supreme King, and convey the human being from his country, and convey also his daughter with you? Wert thou alone with us, the affair were easy to us; but He who caused thee to gain access to these islands is able to cause thee to arrive at thy country, and to reunite thee to thy mother soon, at no distant period. Therefore be resolute, and depend upon God, and fear not; for we are at thy service until we cause thee to reach thy country. — So Hasan thanked them

for that, and said to them, May God recompense you well! Then he said to them, Hasten with the horses. And they replied, We hear and obey.

They then struck the ground with their feet, whereupon it clove asunder, and they were absent within it a while; after which they presented themselves, and, lo, they had come up bringing with them three horses, saddled and bridled, and on the fore part of each saddle was a pair of saddle-bags, in one side of which was a leathern bottle full of water, and the other side was full of food. They brought forward the horses, and Hasan mounted a courser, taking a child before him; and his wife mounted the second courser, and took a child before her. Then the old woman alighted from the jar, and mounted the third courser. And they departed, and ceased not to proceed all the night, until the morning came, when they turned aside from the way, and went towards the mountain; their tongues ceasing not from the mention of God. They proceeded all the day beneath the mountain; and while they were journeying on, Hasan beheld a phantom-like form, resembling a pillar, and it was lofty, like smoke ascending to the sky. So he recited somewhat of the Kur-án, and begged for refuge with God from Satan the accursed. Then that black object appeared more plainly the nearer they approached to it; and when they came near to it, they found it to be an 'Efreet, whose head was like a huge dome, and his dog-teeth were like hooks, and his nostrils like ewers, and his

ears like shields, and his mouth was like a cavern, and his teeth were like pillars of stone, and his hands like winnowing-forks,⁶⁴ and his legs like masts: his head was amid the clouds, and his feet were in the lowest limits of the earth, beneath the dust. And when Hasan looked at the 'Efreet, the 'Efreet bowed himself and kissed the ground before him, and said to him, O Hasan, fear me not. I am chief of the inhabitants of this land, and this is the first island of the Islands of Wák-Wák. I am a Muslim, a professor of the unity of God; and I heard of you, and knew of your coming; and when I became acquainted with your state, I desired to journey from the country of the enchanters to another land, devoid of inhabitants, remote from human beings and the Jánn, that I might live therein solitary, by myself, and worship God until my appointed term overtake me. I therefore desired to accompany you, and to be your guide, until ye go forth from these islands, and I will not appear save by night. So comfort your hearts with regard to me; for I am a Muslim, like as ye are Muslims. — And when Hasan heard the words of the 'Efreet, he rejoiced exceedingly, and felt sure of escape. Then looking towards him, he said to him, May God recompense thee well! Proceed with us, relying upon the blessing of God. — Accordingly the 'Efreet went before them, and they betook themselves to conversing and sporting. Their hearts had become happy, and their bosoms were dilated; and Hasan proceeded to relate to

his wife all that had happened to him, and what he had endured. They ceased not to prosecute their journey all the next night, until the morning, the horses bearing them along like the blinding lightning; and when daylight rose, they put their hands to their several saddle-bags, and each took forth something thence, and ate it; and took forth water, and drank it. Then they pursued their way with diligence, and continued to proceed, with the 'Efreet before them; but he had turned aside with them from the way to another way, which was not a beaten route, along the shore of the sea.

They ceased not to traverse the valleys and the wastes for the space of a whole month; and on the thirty-first day there arose against them a dust that obstructed the view of the surrounding tracts, and the day was darkened by it. So when Hasan beheld it, paleness came upon him; and they heard alarming noises, and the old woman looking towards Hasan, said to him, O my son, these are the troops of the Islands of Wák-Wák: they have overtaken us, and immediately will they take us in their grasp. Hasan therefore said to her, What shall I do, O my mother? And she answered him, Strike the earth with the rod. Wherefore he did so; and the seven Kings came up to him and saluted him, and, having kissed the ground before him, said to him, Fear not nor grieve. So Hasan rejoiced at their words, and said, Ye have done well, O lords of the Jinn and 'Efreet. This is your time. — And they

said to him, Ascend, with thy wife and thy children, and her who is with thee, upon the mountain, and leave us with them; for we know that ye are in the right, and they are in the wrong, and God will defend us against them. Therefore Hasan and his wife and his children and the old woman alighted from the backs of the horses, and, having dismissed the horses, ascended upon the side of the mountain. Then the Queen Noor-el-Hudà approached, with troops disposed on the right and left, and the chiefs went around them, and ranged them company by company. The two armies met, and the two hosts dashed against each other, and the fires raged, and the heroes advanced boldly, and the coward fled, and the Jinn cast forth from their mouths burning sparks, until the thickly-dark night approached. Thereupon the two hosts separated, and the two parties retired from each other; and when they alighted from their horses, and rested upon the ground, they lighted the fires, and the seven Kings went up to Hasan, and kissed the ground before him. So he advanced to them and thanked them, and prayed for them that they might be rendered victorious; and he asked them respecting their state with regard to the army of the Queen Noor-el-Hudà; upon which they said to him, They will not withstand us more than three days; for we were to-day about to overcome them. We have seized of them as many as two thousand, and slain of them a great multitude, the number of which cannot be calculated. Therefore let

thy soul be happy and thy bosom be dilated. — They then bade him farewell, and descended to their army, to guard it. They ceased not to light the fires until the morning rose, and diffused its light, and shone, when the horsemen mounted the five-year-old horses, and smote one another with the thin-edged swords, and thrust one another with the brown spears, and they passed the night upon the backs of the horses, dashing together like seas, and the fire of war raged among them. They ceased not to fight and contend until the troops of Wák-Wák were defeated, and their power was broken, and their resolution fell, and their feet slipped; and whithersoever they fled, defeat was before them. They turned their backs, and placed their reliance upon flight. The greater number of them were slain, and the Queen Noor-el-Hudà was taken captive, together with the grandees of her kingdom, and her chief officers.

And when the morning came, the seven Kings presented themselves before Hasan, and set for him a couch of alabaster ornamented with fine pearls and with jewels; and he seated himself upon it. They also set, by it, another couch, for the lady Menár-es-Senà, his wife, and that couch was of ivory overlaid with brilliant gold. And by the side of it they set another couch, for the old woman Shawáhee Zát-ed-Dawáhee. Then they brought forward the prisoners before Hasan, and among them the Queen Noor-el-Hudà, who had her hands bound behind her, and her feet shackled. And when the old woman saw her,

she said to her, Thy recompense, O wicked, O tyrannical woman, shall be none other than this: that one shall make two bitches hungry, and tie them with thee to the tails of horses, and drive them to the sea, that thy skin may be lacerated; and after that, some of thy flesh shall be cut off and given thee to eat. How didst thou do to thy sister these deeds, O wicked woman, seeing that she married lawfully, according to the ordinance of God and his Apostle? For there is no monkery in El-Islám, and marriage is one of the ordinances of the Apostles (on whom be peace!); and women were not created save for men. — And thereupon Hasan gave orders to slay all the captives; and the old woman cried out and said, Slay ye them, and let not one of them remain! But when the Queen Menár-es-Senà saw her sister in this state, shackled, and in captivity, she wept for her, and said to her, O my sister, and who is this who hath made us captives in our country, and overcome us? She answered her, This is a momentous case. Verily this man whose name is Hasan hath gained possession of us, and God hath given him power over us and over all our kingdom, and he hath subjugated us and the Kings of the Jinn. — And her sister replied, God aided him not against you, nor did he subdue you, nor did he make you prisoners, save by means of this cap and this rod. So her sister was convinced of that, and knew that he had delivered her by these means; and she humbled herself to her sister until her heart was

affected with sympathy for her, and she said to her husband Hasan, What dost thou desire to do with my sister? For here she is before thee, and she hath not committed an abominable deed that thou shouldst punish her for it. — He replied, Her torture of thee was sufficiently abominable. But she said to him, For every abominable deed that she did to me she was excusable. And as to thee, thou hast tortured my father's heart by reason of the loss of me, and how will be his state after the death of my sister? — So Hasan said to her, It is thine to determine. Whatever thou desirest, do it. — And thereupon the Queen Menár-es-Senà gave orders to loose all the prisoners; and they loosed them for the sake of her sister, and loosed her sister also; after which, Menár-es-Senà advanced to her sister and embraced her. She began to weep with her, and they ceased not to do so for some time. Then the Queen Noor-el-Hudà said to her sister, O my sister, blame me not for that which I have done to thee. And the lady Menár-es-Senà replied, O my sister, this was decreed to befall me.

She and her sister sat upon the couch, conversing together; and afterwards, Menár-es-Senà made a reconciliation between the old woman and her sister in the most perfect manner, and their hearts became comforted. Hasan then dismissed the troops who were in the service of the rod, and thanked them for that which they had done in aiding him against his enemies; after which, the lady Menár-es-Senà related to her

sister all that had happened to her with her husband Hasan, and all that had happened to him, and what he had endured for her sake. And she said to her, O my sister, it is incumbent upon one not to neglect what is due to a person who hath done these deeds, and who hath this power, and whom God (whose name be exalted!) hath aided by such exceeding fortitude that he hath entered our country, and taken thee and made thee a prisoner, and defeated thine army, and subdued thy father the supreme King, who ruleth over the Kings of the Jinn. Her sister replied, By Allah, O my sister, thou hast spoken truth in that which thou hast told me, respecting the wonderful events that this man hath endured. And was all this for thy sake, O my sister? — She answered, Yes. Then they passed the night conversing together till the morning; and when the sun rose, they desired to depart. So they bade one another farewell, and Menâr-es-Senâ bade farewell to the old woman, having made a reconciliation between her and her sister Noor-el-Hudà.

Thereupon Hasan struck the earth with the rod, and its servants came up to him, and saluted him, and said to him, Praise be to God for the quiet of thy soul! Command us to do what thou desirest, that we may do it for thee in less time than the twinkling of an eye. — He therefore thanked them for their words, and said to them, May God recompense you well! He then said to them, Saddle for us two coursers, of the best

of horses. And they did as he commanded them immediately, and brought forward to him two saddled coursers. So Hasan mounted one of them, taking his elder son before him; and his wife mounted the other, taking her younger son before her. The Queen Noor-el-Hudà also mounted with the old woman; and all went to their countries. Hasan with his wife journeyed to the right, and the Queen Noor-el-Hudà with the old woman journeyed to the left; and Hasan ceased not to proceed with his wife and his children for the space of a whole month; after which they came in sight of a city, around which they found fruits and rivers; and when they arrived at the trees, they alighted from the backs of the horses, desiring to rest. Then they sat conversing together; and, lo, many horsemen advanced to them. So when Hasan saw them, he rose upon his feet, and met them; and, behold, they were the King Hasoon, the lord of the Land of Camphor and the Castle of Crystal,⁶⁵ with his attendants. Thereupon Hasan advanced to the King, and kissed his hands and saluted him; and when the King saw him, he alighted from the back of his courser, and seated himself with Hasan upon furniture spread beneath the trees, after he had saluted him and congratulated him on his safety; and he was rejoiced exceedingly at his return, and said to him, O Hasan, acquaint me with the events that have happened to thee from beginning to end. So Hasan acquainted him with all those events; and the King Hasoon wondered at them,

and said to him, O my son, no one ever obtained access to the Islands of Wák-Wák and returned from them except thee, and thy case is wonderful. But praise be to God for thy safety! — Then, after that, the King arose and mounted, ordering Hasan to mount and accompany him; wherefore he did so, and they ceased not to proceed until they came to the city, and they entered the King's palace. The King Hasoon alighted, and Hasan and his wife and his children alighted at the mansion of entertainment; and when they had alighted, they remained with the King three days, eating and drinking, and enjoying sport and mirth.

Hasan then begged permission of the King Hasoon that he might journey to his country, and he gave him permission. So he mounted with his wife and his children, and the King mounted with them, and they proceeded ten days; and when the King desired to return, he bade Hasan farewell, and Hasan continued his journey with his wife and his children. They ceased not to journey on for the space of another whole month, after which they came in sight of a great cavern, the ground of which was of brass; whereupon Hasan said to his wife, See this cavern. Dost thou know it? — She answered, Yes. And he said, In it is a sheykh named Abu-r-Ruweysh, to whom I am greatly indebted; for he was the cause of the acquaintance between me and the King Hasoon. And he proceeded to relate to his wife the story of Abu-r-Ruweysh; and, lo,

the sheykh Abu-r-Ruweysh came forth from the entrance of the cavern. So when Hasan saw him, he alighted from his courser and kissed his hands, and the sheykh Abu-r-Ruweysh saluted him, and congratulated him on his safety. He rejoiced at his arrival, and took him and conducted him into the cavern, and sat with him; and Hasan proceeded to tell the sheykh Abu-r-Ruweysh what had happened to him in the Islands of Wák-Wák; whereat the sheykh wondered extremely; and he said, O Hasan, how didst thou deliver thy wife and thy children? Hasan therefore related to him the story of the rod and the cap; and when the sheykh Abu-r-Ruweysh heard that story he wondered, and said, O Hasan, O my son, had it not been for this rod and this cap, thou couldst not have delivered thy wife and thy children. And Hasan replied, Even so, O my master.

Now while they were speaking, a person knocked at the door of the cavern: so the sheykh Abu-r-Ruweysh went forth and opened the door, and he found that the sheykh 'Abd-El-Kuddoos had come, riding upon the elephant. The sheykh Abu-r-Ruweysh therefore advanced and saluted and embraced him, rejoicing greatly at his arrival, and congratulated him on his safety; after which, the sheykh Abu-r-Ruweysh said to Hasan, Relate to the sheykh 'Abd-El-Kuddoos all that hath happened to thee, O Hasan. So Hasan proceeded to relate to the sheykh all that had happened to him from first to last, until he came to

the story of the rod and the cap; whereupon the sheykh 'Abd-El-Kuddoos said to him, O my son, as to thee, thou hast delivered thy wife and thy children, and thou hast no longer any need of the rod and the cap; but as to us, we were the cause of thy gaining access to the Islands of Wák-Wák, and I have acted kindly to thee for the sake of the daughters of my brother, and I beg thee, of thy bounty and beneficence, to give me the rod, and to give the sheykh Abu-r-Ruweysh the cap. And when Hasan heard the words of the sheykh 'Abd-El-Kuddoos, he hung down his head towards the ground, and was ashamed to say, I will not give them to you. Then he said within himself, Verily these two sheykhs have done a great kindness to me, and they were the cause of my gaining access to the Islands of Wák-Wák, and but for them I had not arrived at these places, nor had I delivered my wife and my children, nor had I got this rod and this cap. And he raised his head, and said, Yes: I will give them to you. But, O my masters, verily I fear the supreme King, the father of my wife, lest he come to me with troops into our country and they fight against me, and I shall not be able to repel them save by means of the rod and the cap. — The sheykh 'Abd-El-Kuddoos, however, replied, O my son, fear not; for we will be to thee a spy and a helper in this place, and whosoever shall come to thee from the father of thy wife, we will repel him from thee. Fear not any thing whatever; but be of good heart and cheerful eye

and dilated bosom. No harm shall befall thee. — So when Hasan heard the words of the sheykh, bashfulness affected him, and he gave the cap to the sheykh Abu-r-Ruweysh, and said to the sheykh 'Abd-El-Kuddoos, Accompany me to my country, and I will give thee the rod. And the two sheykhhs rejoiced thereat exceedingly, and prepared for Hasan riches and treasures that cannot be described.

He remained with them three days; and after that, he desired to continue his journey; wherefore the sheykh 'Abd-El-Kuddoos prepared himself to journey with him. And when Hasan had mounted a beast, and mounted his wife upon another, the sheykh 'Abd-El-Kuddoos whistled, and, lo, a huge elephant advanced trotting from the further part of the desert, and the sheykh 'Abd-El-Kuddoos took him and mounted upon him, and proceeded with Hasan and his wife and his children. But as to the sheykh Abu-r-Ruweysh, he entered the cavern. Hasan and his wife and his children, and the sheykh 'Abd-El-Kuddoos, ceased not to pursue their journey, traversing the land in its length and breadth, the sheykh guiding them by an easy way and near roads, until they drew near to the country that they sought; and Hasan rejoiced at his approach towards the country of his mother, and at the return of his wife and his children to him. On his arrival at the country [of his sisters], after these arduous, horrible events, he praised God (whose name be exalted!) for

this, and thanked Him for his grace and bounty, and recited these verses:⁶⁶—

Perhaps, in a short time, God will unite us, and we shall
be encircled in each other's arms,

And I shall tell you the most wonderful of the events that
have befallen me, and what I have suffered from the
pain of separation,

And I shall cure mine eye by looking at you; for my heart
is in a state of longing desire.

I have hidden a story for you in my mind, that I may relate
it to you when we meet.

I will reproach you for the actions that have proceeded
from you, with a reproach that shall end; but affection
will remain.

And when he had ended his verses, he looked, and, lo, the green cupola appeared to them, and the pool, and the green palace, and the Mountain of the Clouds appeared to them in the distance. So the sheykh 'Abd-El-Kuddoos said, O Hasan, rejoice at the prospect of good fortune; for thou wilt this night be a guest with the daughters of my brother. Therefore Hasan rejoiced thereat exceedingly, and so did his wife. Then they alighted at the cupola, and rested and ate and drank; after which they mounted again, and proceeded until they drew near to the palace.

Upon this, the daughters of the brother of the sheykh 'Abd-El-Kuddoos came forth to them and met them, and saluted them and their uncle, and their uncle saluted them, and said to them, O daughters of my brother, see, I have accomplished the affair of your brother Hasan, and

aided him to deliver his wife and his children. So the damsels advanced to him and embraced him, rejoicing at his return, and congratulated him on his safety and health, and his reunion to his wife and his children; and it was to them a festival-day. Then the sister of Hasan, the youngest damsel, advanced and embraced him, and wept violently. Hasan also wept with her, on account of the length of his desolate state; and she complained to him of the pain of separation that she had experienced, and the trouble of her heart, and what she had endured in consequence of his absence, and recited these two verses:—

Mine eye hath not looked, since thy separation, at any one
but thy form appeared before it:
Nor hath it closed without my seeing thee in slumber, as
though thou wast dwelling between the eyelid and the eye.

And when she had finished her verses, she rejoiced exceedingly; and Hasan said to her, O my sister, I thank none for this affair but thee, above the rest of my sisters; and may God (whose name be exalted!) be thine aider and assister! He then related to her all that had befallen him in his travel from first to last, and what he had endured, and what had happened to him with the sister of his wife, and how he had delivered his wife and his children. He told her also of the wonders, and the arduous and horrible events, that he had witnessed, that the sister of his wife had desired to slaughter him, and to slaughter

her and her children, and that none had preserved them from her save God, whose name be exalted! After that, he related to her the story of the rod and the cap, telling her that the sheykh Abu-Ruweysh and the sheykh 'Abd-El-Kuddoos had demanded those two things of him, and that he had not given them to them but for her sake. She therefore thanked him for that, and prayed for long life for him; and he said, By Allah, I shall not forget all the good offices that thou hast done me from the beginning of the affair to its end! Then his sister looked towards his wife Menár-es-Senà, and embraced her, and pressed her children to her bosom; after which she said to her, O daughter of the supreme King, was there no mercy in thy heart, that thou separatedst him and his children, and torturedst his heart for them. Didst thou desire by doing thus that he should die? — And she laughed, and replied, Thus ordained God (whose perfection be extolled, and whose name be exalted!); and he who deceiveth men, him doth God deceive. Then they brought some food and drink, and they all ate and drank and were happy. Hasan remained with them ten days, eating and drinking, and in joy and happiness; and after the ten days, he prepared himself for his journey. His sister thereupon arose, and prepared for him wealth and rarities that cannot be described, and after that, she pressed him to her bosom, to bid him farewell, and embraced him; and Hasan, alluding to her, recited these verses:—

The relinquishment of lovers is nought but remote, and
quitting one's beloved is nought but afflicting,
And cruelty and absence are nought but trouble, and the
victim of love is nought but a martyr.

How tedious is the night to the enamoured, who is parted
from his true love, and hath become solitary!

His tears run down upon his cheek, and he saith, Are there
yet any more tears to flow?

Then Hasan gave the sheykh 'Abd-El-Kuddoos the rod, and he rejoiced in it exceedingly, and thanked Hasan for it; and after he had received it from him, he mounted, and returned to his abode.

Hasan then mounted, with his wife and his children, and departed from the palace of the damsels; and they went forth with him, and bade him farewell, after which they returned. Hasan repaired to his country, proceeding over the desert tract for the space of two months and ten days, until he arrived at the city of Baghdád, the Abode of Peace; and he came to his house by the way of the private door which opened towards the plain and the desert, and knocked at the door. His mother, on account of the length of his absence, had relinquished sleep, and given herself continually to mourning and weeping and wailing, until she fell sick, and ate not food, nor delighted in sleep, but wept night and day, and ceased not to mention her son. She had despaired of his return to her; and when he stood at the door, he heard her weeping, and reciting these verses:—

By Allah, O my master, cure her whom you have made sick;
for her body is emaciated and her heart is broken!

If you grant her a meeting, in your generosity, the enamoured will be overwhelmed with the favours of the beloved. I despair not of your approach; for God can effect it; and in the midst of difficulty, prosperity surroundeth one.

And when she had ended her verses, she heard her son Hasan calling out at the door, O my mother, verily fortune hath granted reunion! And on her hearing his words, she knew him. She came to the door in a state between that of believing and that of disbelieving; and when she opened the door, she saw her son standing there with his wife and his children, and she cried out by reason of the violence of her joy, and fell upon the ground in a fit. Hasan therefore ceased not to soothe her until she recovered, when she embraced him, and then she wept; after which she called his pages and slaves, and ordered them to bring all that was with him into the house. Accordingly they brought the loads into the house. Then his wife and his children entered, and his mother went to her and embraced her, and kissed her head and kissed her feet, and said to her, O daughter of the supreme King, if I have erred in not doing what was due to thee, lo, I beg forgiveness of God, the Great. And looking towards her son, she said to him, O my son, what was the cause of this long absence? So when she asked him respecting that, he acquainted her with all that had happened to him from beginning to end; and on hearing his words, she uttered a great cry, and again fell upon the ground in a fit, on account of the mention of the

events that had happened to her son. He ceased not to soothe her until she recovered, and thereupon she said to him, O my son, by Allah, thou hast acted negligently with respect to the rod and the cap; for if thou hadst taken care of them and preserved them, thou hadst possessed the earth in its length and breadth; but praise be to God, O my son, for thy safety, and for that of thy wife and thy children!

They passed a most agreeable and most pleasant night; and when the morning came, Hasan changed his clothes, and put on a suit of the most beautiful material. He then went forth to the market, and bought male black slaves and female slaves, and stuffs and precious things, consisting of ornaments and apparel, and furniture and costly vessels, of which the like existed not in the possession of the Kings. He bought also houses and gardens, immovable estates, and other things; and he resided with his children and his wife and his mother, eating and drinking and delighting. They ceased not to pass the most comfortable life, and the most agreeable, until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of Him who possesseth the dominion that is apparent and the dominion that is hidden, and who is the Living, the Everlasting, who dieth not!

NOTES TO CHAPTER TWENTY-FIFTH

NOTE 1. The hero of this story is called in Dr. Scott's translation "Mazin of Khorassaun," or Khurásán. He is there said, in the commencement of the tale, to have "resided in the city of Khorassaun;" but afterwards, in "Bussorah," or El-Basrah. The story in Dr. Scott's version is short in comparison with that in my original; but in other respects, for the most part, it agrees with the latter. I have before mentioned, that another tale of the Thousand and One Nights (that of Jánsháh) is similar to this in its general character, and in the incidents upon which it is chiefly founded.

NOTE 2. In the Breslau edition, Hasan is said to have squandered away his wealth.

NOTE 3. There are various kinds of kohl, as mentioned in Note 34 to Chapter ii. Those which are used merely for the sake of ornament are black; but there are many other kinds of different colours employed for medicinal purposes.

NOTE 4. "That is," as my sheykh observes in a marginal note, "but few persons know it: and in this expression is a double meaning: it signifies also '*I know not that.*'"

NOTE 5. I read "ke'áb" (plural of "kaab," "a cup,") for a word written in my original "kabbát," and in the Breslau edition "kaabán."

NOTE 6. "The Persian wrote these two verses, to denote that he had taken Hasan, and that he (the latter) would not return."

† Marginal note by my sheykh.

NOTE 7. This is not consistent with the sequel. The passage is perhaps corrupted by copyists. It should rather be said, "he used every year to take a Muslim and to sacrifice him in order to attain an object of his desire."

NOTE 8. The drum and plectrum here mentioned (called, respectively, in my original, "tabl" and "zakhmeh" or "zukhmeh") appear to be similar to those described in the following passage. "Darweeshes, in religious processions, &c., and in begging, often make use of a little tabl, or kettle-drum, called 'báz,' six or seven inches in diameter which is held in the left hand, by a little projection in the centre of the back; and beaten by the right hand, with a short leathern strap, or a stick."² The term which designates the plectrum in my original is also applied to a stirrup-leather, or strap. The drum is generally of tinned copper, with a parchment face.

NOTE 9. This seems, from the sequel, to be the same palace near which they before passed. We may suppose that it was situate a little above the foot of the mountain, and that the Magian had pursued a very circuitous route (along a winding valley) in order to avoid passing close beneath it.

NOTE 10. So in the Breslau edition: in the Cairo edition, "rakhams," or aquiline vultures.

NOTE 11. There is an incident similar to this in the romance of Seyf Zu-l-Yezen, which work I have mentioned before. Misr, the son of Seyf Zu-l-Yezen, is sewed up in a camel's hide, and carried by a rukh to the top of a mountain, to obtain a treasure for a treacherous Magian, named Bahrám. — It is also remarkable that the story of Hasan of El-Basrah presents two other incidents which I have found described in the romance above mentioned. See Notes 15 and 16, below.

² "Modern Egyptians," vol. ii. ch. v.

NOTE 12. These verses, except the last, have occurred before, in volume i. page 307. See the notes there referred to.

NOTE 13. The form of this prayer I have given in my work on the Modern Egyptians, vol. ii. ch. xv.

NOTE 14. For the significations of "mesheed," see a note at the foot of page 179 in this volume.

NOTE 15. This is one of the incidents alluded to above, in Note 11. Seyf Zu-l-Yezen enters a forbidden closet in a palace, and ascends thence, by a flight of steps, to the roof.

NOTE 16. This is the last of the incidents that I have to notice as occurring in the romance of Seyf Zu-l-Yezen. The chief hero of this romance (Seyf himself) sees a number of beautiful damsels with clothing and wings of feathers, who fly like birds and come to a pool in a pavilion, near which he has concealed himself, in the midst of a garden. There they divest themselves of their dresses of feathers, and bathe; and Seyf, like Hasan of El-Basrah, becoming enamoured of the chief damsel, adopts the same plan as Hasan with the view of capturing her, and experiences the same result. — Trébutien mentions (vol. ii. p. 208) a similar incident in a German tale. "Il est assez remarquable qu'il existe en Allemagne une tradition à peu près semblable, et qui a fourni le sujet d'un des contes de Musæus, intitulé *le Voile enlevé*." — I also find that in the first volume of Mr. Keightley's "Fairy Mythology" is a Shetland legend of the same kind; but the vehicle is a seal-skin.

NOTE 17. See Note 43 to Chapter x.

NOTE 18. The new moon of the Festival of Ramadán (commonly called the Minor Festival) is anxiously watched for, and the sight of it gives delight, as it shews that the month of abstinence is ended. Hence there is a double reason for the comparison in the text.

NOTE 19. See Note 24 to Chapter xv.

NOTE 20. In the latter hemistich of this verse, in my original, a transposition is required for the sake both of the sense and the measure, as my sheykh has observed. For "wa-hwa fi-l-hobbi" we must read "fi-l-hobbi wa-hwa."

NOTE 21. "Mandharah" is here put in my original instead of "mak'ad."

NOTE 22. See Note 58 to Chapter ii.

NOTE 23. The words "an army" I have inserted on the authority of the Breslau edition. — Dr. Scott, in his sixty-eighth note, in illustration of a corresponding passage in the story of "Mazin of Khorassaun," gives an extract from Barrow's Public Life of Lord Macartney (vol. ii. p. 23), in which his lordship, speaking of the Cossac soldiery, says, that there is one horde of them, consisting of about 30,000 fighting men, called the Cossacs of Zaporavia, whose women reside in certain islands of the Nieper in their neighbourhood, and are only visited by them at a particular season of the year. The male children, at a certain age, are delivered to the fathers, like whom they become hunters and warriors, while the females remain with their mothers.

NOTE 24. Thus Seyf Zu-l-Yezen, in the case above alluded to (in Note 16), is directed by a friendly Jinneeyeh to steal the feather-dress of his beloved.

NOTE 25. The "'abáäh" (vulgarly called "'abáyeh") is a kind of woollen cloak, generally striped, brown and white.

NOTE 26. These words "and demanded," &c., are from the Breslau edition. In my original, the damsels are here said to have gone forth again to the chase, and to have caught the game mentioned immediately after in my translation. Among the game are particularized "wild

oxen;" by which name, four different kinds of antelopes are called, by some: it is properly applied to bovine antelopes.

NOTE 27. That is, the hand of the *deputy*. See Note 39 to Chapter iv.

NOTE 28. This is a vulgar proverb, as my sheykh has observed in a marginal note.

NOTE 29. "Tohfeh" signifies "a present," and particularly "a rare," or "pleasing," or "a rare and pleasing, present."

NOTE 30. See Note 16 to Chapter ii.

NOTE 31. In my original, "the sixth," but this is an error, which my sheykh has noted in the margin; adding, that Er-Rasheed occasioned a proverb, which is applied to any person like that Khaleefeh in his actions, "Is he the fifth of the sons of El-'Abbás?" — meaning Er-Rasheed; for none of the 'Abbásees did like him; neither any before him nor any after him. — Is not this proverb, current in Egypt, sufficient to account for the frequent mention of Er-Rasheed in many of the tales of the Thousand and One Nights, without our supposing that these tales were written by a native of Baghdád, and a subject of the 'Abbásees?

NOTE 32 — *On the Islands of Wák-Wák*. These islands, which are called in my original "Wák," and in the Breslau edition "Wák el-Wák," are commonly called "The Islands of Wák-Wák" or "—— of El-Wák-Wák." By some European writers they are supposed to be the Japan Islands: by Langlès, the Sunda Islands. But I rather think that the Arab geographers applied the name of Wák-Wák to all the islands with which they were acquainted on the east and south-east of Borneo. The following particulars respecting the islands thus called by them are derived from the works of El-Kazweenee and Ibn-El-Wardee; but chiefly from the latter author.

These islands extend (or are contiguous to) the Islands (or Island) of Er-Ráij or Ez-Zánij (before identified with Borneo³), and the navigation to them is by the stars. They are said to be one thousand and seven hundred in number, and governed by a *woman*, named Demharah, who wears a robe woven with gold, and has shoes (or sandals) of gold. No one walks in all these islands with any other kind of shoe: if he wear any other kind, his feet are cut. The Queen rides amid her slaves and troops with elephants and standards and drums and trumpets and beautiful female slaves. The place of her abode is an island called Amboobeh, the inhabitants of which are skilful in manufactures, so that they weave shirts of one piece each, sleeves and body together, and make great ships of small pieces of wood, and make houses of wood that move upon the face of the water. 'Eesà⁴ (or Moosà⁵), the son of El-Mubarak, Es-Seeráfee,⁶ relates, "I went in to this Queen, and saw her sitting naked upon a couch of gold, with a crown of gold upon her head, and before her were four thousand maid-servants, beautiful virgins. They were of the Magian religion, with uncovered heads, and on the head of each of them was a comb of ivory, adorned with mother-of-pearl (or shells): some of them had two combs, or three, or four, or more, to the number of twenty." The people ornament themselves with cowries, which they also treasure up. Here too is a tree that bears fruits like women, with bodies, eyes, limbs, &c., like those of women: they have beautiful faces, and are suspended by their hair. They come forth from integuments like large leathern bags; and when they feel the air and the sun, they cry out "Wák! Wák!" until their hair is cut; and when it is cut, they die; and the people of these islands understand this cry, and augur ill from it. The land where these fruits grow is the best of lands, and the most abundant in odours and perfumes;

³ In Note 12 to Chapter xx. ⁴ So in Ibn-El-Wardee. ⁵ So in El-Kazweenee.

⁶ That is, of the town of Seeráf (formerly a great mercantile town) on the Persian shore of the Persian Gulf. Here most of the Arab ships bound for India and China took in their cargoes.

and in it are rivers sweeter than hydromel and dissolved sugar; but it has no inhabitants except the elephants, some of which attain the height of eleven cubits; and it has abundance of birds. No one knoweth what is beyond it save God. From one of these Islands of Wák-Wák there issueth a great torrent like pitch, which floweth into the sea, and the fish are burnt thereby, and float upon the water. — The Islands of Wák-Wák contain gold in such abundance that the inhabitants make the chains of their dogs and other beasts, and the collars of their apes, of that metal; and the great men make bricks of gold, and build with them palaces and houses, well and skilfully. These islands also contain the ebony-tree. — Ibn-El-Wardee likewise mentions, among the islands of the same sea (the Sea of China), the Island of Women, in which there is not a single male inhabitant.⁷

NOTE 33. It is a common custom of the Arabs to address an old woman by the appellation of “pilgrim,” in Arabic “hájjeh.” This word, in my original, is here written (as it is usually pronounced) “hajjeh.”

NOTE 34. These were to be shewn to Hasan, on his return, as the graves of his wife and two children, as afterwards appears.

NOTE 35. I here read (as proposed by my sheykh) “neseem” (zephyr) instead of “nedeem” (boon-companion).

NOTE 36. The word which I have rendered “changeable” (namely “ghayoor”) generally signifies “jealous:” but for giving it the former signification I have the authority of my sheykh, in a marginal note in volume i. page 360 of my original, where nearly the same verse occurs: see volume ii. page 99 of the present translation.

⁷ In the geographical dictionary entitled “Marasid el-Ittiláa,” &c., I find “El-Wakwák” as the name of a country or countries situate above China, mentioned in the “Khuráfát.” This last word is the plural of “Khuráfah;” and it is worthy of remark that the supposed model of the Thousand and One Nights is called “Elf-Khuráfah.” See the Review at the end of this work.—ED.

NOTE 37. For "semerin," in my original, my shevkh has substituted "saharin," and I have followed his reading.

NOTE 38. That is, she is like the full moon, which is fourteen nights old.

NOTE 39. "'Abd-El-Kuddoos" signifies "the Servant of the Very Holy."

NOTE 40. An Arab often does thus when meditating; and thus, while He was sitting in the Temple (upon the floor), when the woman taken in adultery was brought before Him, "Jesus stooped down, and with his finger wrote on the ground." (John viii. 6.)

NOTE 41. Here, in my original, for the words signifying "the accursed Iblees," is put "Mo'een;" but afterwards, Abu-r-Ruweysh is called "son of the daughter of the accursed Iblees." He appears, however, to be a virtuous person.

NOTE 42. In my original, the birds are here called vultures ("nusoor").

NOTE 43. Ed-Deylem is a large province of Persia, bounding the Caspian Sea, on the south. — In the Breslau edition, instead of "here are soldiers of Ed-Deylem," we read "here is a great army."

NOTE 44. "Umm-ed-Dawáhee" signifies "Mother of Calamities."

NOTE 45. It seems that by the term "islands" here used, we are to understand peninsulas, which is often the case. The reader will observe, in the account of the islands of Wák-Wák here given, some inconsistencies which I cannot pretend to reconcile.

NOTE 46. I omit some passages &c. of my original in the paragraph to which this note refers.

NOTE 47. The *youngest* was his wife; but it appears afterwards that the eldest daughter bore a strong resemblance to her.

NOTE 48. "Noor-el-Hudà" signifies "the Light of Day."

NOTE 49. In my original, they are here said to be seven.

NOTE 50. "Menár-es-Senà" may be rendered "the Pharos of Splendour."

NOTE 51. The first and last of these names have been explained. The second signifies "the Star of the Morning"; the third, "the Sun of the Forenoon;" the fourth, "the Tree of Pearls;" the fifth, "the Food of Hearts;" and the sixth, "the Glory of Damsels."

NOTE 52. See Note 24 to Chapter xv.

NOTE 53. So in the Breslau edition: in the edition of Cairo, "to the place whence I had brought it."

NOTE 54. Thus in the Breslau edition: in the Cairo edition, "the Castle of the Birds." "The Islands of Camphor and the Castle of Crystal" have been mentioned in a former tale: see volume i. of this translation, page 511, and Note 1 to Chapter viii.

NOTE 55. The kind of cap here mentioned (in the Arabic, "tákeeyeh,") is a close-fitting skull-cap, which is worn next the head. It is generally of cotton. Sometimes the crown is composed of four or three triangular pieces, which are most commonly of different-coloured silks.

NOTE 56. The "jedeed" is a copper coin which, I believe, is now no longer current.⁸ My sheykh states, in a marginal note, that ten jedeeds were equivalent to a nuf faddah, vulgarly called nuss, respecting which see Note 17 to Chapter iii. The plural is "jided."

⁸ This name is also given, in Egypt, to an ancient copper coin of any kind.

NOTE 57. "Zát-ed-Dawáhee" is similar in import to "Umm-ed-Dawáhee," which has been explained above.

NOTE 58. We must suppose (what is most probable) that the vessels of glass and China-ware fell upon a mattress extending along the side of the room, and therefore did not break.

NOTE 59. This verse, and others nearly agreeing with those which here follow it, have occurred before, in page 227 in this volume.

NOTE 60. "Nejdee" signifies "of Nejd" (the central and largest province of Arabia), which is famous for its excellent horses.

NOTE 61. In my original they are here said to be ten; but afterwards, whenever they are mentioned, seven.

NOTE 62. So before; but here, in my original, three.

NOTE 63. By the *mother's* side, as before stated, Abu-r-Ruweysh was the grandson of Iblees.

NOTE 64. See Note 5 to Chapter ii.

NOTE 65. Here, as in the instance pointed out in Note 54, I read "Castle of Crystal," agreeably with the Breslau edition, instead of "Castle of the Birds."

NOTE 66. These verses seem to be addressed to his *mother*; not to the seven damsels.

CHAPTER XXVI

COMMENCING WITH PART OF THE EIGHT HUNDRED
AND THIRTY-FIRST NIGHT, AND ENDING WITH
PART OF THE EIGHT HUNDRED AND FORTY-FIFTH

THE STORY OF KHALEEFEH THE FISHERMAN

THERE was, in ancient times, in the city of Baghdád, a fisherman named Khaleefeh, who was a man in needy circumstances, a pauper; and he had never in his life married. And it happened one day that he took his net, and went with it to the river, as it was his custom to do, that he might catch some fish before the other fishermen. When he arrived at the river, he girded himself, and tucked up his sleeves: then advancing to the river, he spread his net, and cast it the first time and the second time; but there came not up in it aught. He ceased not to cast it until he had done so ten times; but nothing whatever came up in it. So his bosom was contracted, and his mind was perplexed respecting his case, and he said, I beg forgiveness of God, the Great, beside whom there is no deity, the Living, the Everlasting; and I turn unto Him repentant! There is no strength nor power but in God, the High, the Great! What God willeth cometh to pass, and what He willeth not cometh

not to pass! Subsistence is to be bestowed by God (to whom be ascribed might and glory!); and when God bestoweth upon a servant, no one preventeth him; and when He preventeth a servant, no one bestoweth upon him. — Then, by reason of the abundant grief that affected him, he recited this couplet:—

When fortune afflicteth thee with a calamity, prepare patience to endure it, and expand thy bosom;
For the Lord of all creatures, in his beneficence and bounty,
will cause easy circumstances to follow difficult.

He then sat a while, meditating upon his case, and hanging down his head towards the ground; after which he recited some other verses, and said within himself, I will cast the net this time also, and rely upon God: perhaps He will not disappoint my hope.

Accordingly he advanced, and cast the net as far as he could into the river, and he folded its cord, and waited over it a while. Then, after that, he drew it, and found it heavy: therefore when he knew that it was heavy, he managed it gently, and drew it until it came up on the bank; and, lo, in it was a one-eyed, lame ape. So Khaleefeh, on beholding him, said, There is no strength nor power but in God! Verily to God we belong, and verily unto Him we return! What is this deficient fortune, and evil luck! What hath happened to me on this blessed day! But all this is by the predetermination of God, whose name be exalted! — He then took the ape, bound

him with a rope, and, advancing to a tree growing upon the bank of the river, he tied him to it. And he had with him a whip, and he took it in his hand, and raised it in the air, desiring to beat with it the ape. But God caused this ape to speak with an eloquent tongue, and he said to him, O Khaleefeh, restrain thy hand, and beat me not, but leave me tied to this tree, and go to the river, and cast thy net, relying upon God; for He will give thee thy means of subsistence. So when Khaleefeh heard the words of the ape, he took the net, and advanced to the river, and cast it, and slackened its cord. Then he drew it, and found it heavier than it was the first time; and he ceased not to labour at it until it came up to the bank, when, lo, there was in it another ape, whose front teeth were far apart, his eyes adorned with kohl, and his hands stained with hennà; and he was laughing, and had around his waist a piece of ragged stuff. Upon this, Khaleefeh said, Praise be to God who hath substituted, for the fish of the river, apes! He then came to the ape that was tied to the tree, and said to him, See, O unlucky, how abominable was that which thou advisedst me to do! For none caused me to fall in with the second ape but thou; because, when thou presentedst thyself to me in the morning, lame and one-eyed, I became embarrassed, weary, not possessing a piece of silver nor a piece of gold.¹ — And he took in his hand a stick for driving cattle, and whirled it round in the air three times, and was about to

strike with it the ape, when he prayed for aid against him, and said to him, I conjure thee by Allah to pardon me for the sake of this my companion, and seek thou of him what thou wantest for he will guide thee to that which thou desirest. Khaleefeh therefore threw down the stick and pardoned him. He then came to the second ape and stood by him; and the ape said to him, O Khaleefeh, these words will not profit thee at all unless thou hear what I shall say to thee; but if thou hear my words and comply with my advice and oppose me not, I shall be the means of thy becoming rich. So Khaleefeh said to him, What wilt thou say to me, that I may obey thee respecting it? And he answered him, Leave me tied here in my place, and go to the river and cast thy net, and I will tell thee what thou shalt do after this. Khaleefeh accordingly took the net and went to the river, and cast it and waited over it a while. Then he drew it, and found it heavy and he ceased not to labour at it until he brought it up to the bank; and, lo, in it was another ape but this ape was red; around his waist were blue garments, and his hands and feet were stained with hennà, and his eyes adorned with kohl.

On seeing him, Khaleefeh said, Extolled be the perfection of God, the Great! Extolled be the perfection of the Possessor of dominion! Verily this day is blessed from its beginning to its end; for its luck hath been shewn to be fortunate by the countenance of the first ape, and the page is shewn by its superscription! This day is a day

of apes; there remaineth not in the river a single fish, and we came not forth to-day save to catch apes! Praise be to God who hath substituted, for the fish, apes! — He then looked towards the third ape, and said to him, What art thou also, O unlucky? The ape said to him, Dost thou not know me, O Khaleefeh? Khaleefeh answered, No. And he replied, I am the ape of Abu-s-Sa'ádát, the Jew, the money-changer. — And what dost thou for him? said Khaleefeh. He answered him, I present myself to him in the morning, at the beginning of the day, and he gaineth five pieces of gold; and I present myself to him in the evening, at the close of the day, and he gaineth five pieces of gold again. And Khaleefeh thereupon looked towards the first ape, and said to him, See, O unlucky, how excellent are the apes of other people: but as to thee, thou presentest thyself to me in the morning lame and one-eyed, and with thine unlucky countenance, and I become a pauper, a bankrupt, hungry. He then took the stick, and whirled it round in the air three times, and was about to strike him with it. But the ape of Abu-s-Sa'ádát said to him, Leave him, O Khaleefeh, and withdraw thy hand, and come to me, that I may tell thee what thou shalt do. So Khaleefeh threw down the stick from his hand, and, advancing to him, said to him, Of what wilt thou tell me, O master of all apes? And he answered him, Take the net, and cast it in the river, and leave me and these apes remaining by thee; and whatever cometh up to thee in

the net, bring it to me, and I will acquaint thee with that which will rejoice thee. Khaleefeh replied, I hear and obey. And he took the net and folded it upon his shoulder, and recited these verses:—

When thy bosom is contracted, I will beg aid of my Creator,
who is able to make easy every thing that is difficult;
For before the eye can close, by the grace of our Lord the
captive is liberated and the broken heart made whole.
Commit then to God all thine affairs; for every discerning
person knoweth his beneficence.

Then he recited also these two verses:—

Thou art the cause of men's falling into trouble, and Thou
removest anxieties and the means of misfortunes.
Cause me not to covet what I cannot attain. How many
who have coveted have failed to gain their wishes!

And when he had ended his verses, he advanced to the river, and cast in it the net, and waited over it a while; after which he drew it, and, lo, in it was a large fish, with a great head, and its tail was like a ladle, and its eyes were like two pieces of gold. So when Khaleefeh saw it, he was rejoiced at it; for he had not caught the like of it before in his life. He took it, wondering at it, and brought it to the ape of Abu-s-Sa'ádát the Jew; and he was as though he had gained possession of the whole world. And the ape said to him, What dost thou desire to do with this, O Khaleefeh, and what wilt thou do to thine ape? Khaleefeh answered him, I will inform

thee, O master of all apes, what I will do. Know that I will, before every thing else, contrive means of destroying this accursed one, my ape, and I will take thee in his stead, and feed thee every day with what thou shalt desire. — And the ape said to him, Since thou hast informed me, I will tell thee how thou shalt do; and by thy so doing, thy state shall be amended, if it be the will of God, whose name be exalted! Understand then what I say to thee; and it is this: that thou prepare for me also a rope, and tie me with it to a tree: then thou shalt leave me, and go to the middle of the quay, and cast thy net into the river Tigris; and when thou hast cast it, wait over it a little, and draw it, and thou wilt find in it a fish than which thou hast not seen any more beautiful in thy whole life. Bring it to me, and I will tell thee how thou shalt do after that. — So thereupon Khaleefeh arose immediately, and cast the net in the river Tigris, and drew it, and he saw in it a fish of the kind called bayád,² of the size of a lamb. He had not seen the like of it in his whole life; and it was larger than the first fish.

He took it and went with it to the ape; and the ape said to him, Bring for thyself some green grass and put half of it into a basket, and put the fish upon it, and cover it with the other half, and leave us tied. Then carry the basket upon thy shoulder, and go with it into the city of Baghdád; and whoever speaketh to thee, or asketh thee a question, return him not a reply, until thou

enterest the market of the money-changers. Thou wilt find, at the upper end of the market, the shop of the Mo'allim³ Abu-s-Sa'ádát the Jew, the Sheykh of the money-changers, and thou wilt see him sitting upon a mattress, with a pillar behind him, and before him two chests, one for the gold and the other for the silver, and with him memlooks, and black slaves, and pages. Advance to him, and put the basket before him, and say to him, O Abu-s-Sa'ádát, I have gone forth to-day to fish, and cast the net in thy name, and God (whose name be exalted!) sent this fish. Thereupon he will say, Hast thou shewn it to any one beside me?⁴ And do thou answer him, No, by Allah. And he will take it from thee, and give thee a piece of gold. But do thou return it to him. And he will give thee two pieces of gold. But return them to him. And whenever he giveth thee aught, return it to him; if he give thee its weight in gold, receive not from him aught. So he will say to thee, Tell me what thou desirest. And say thou to him, By Allah, I will not sell it save for two sayings. And when he saith to thee, And what are those two sayings? — answer him, Rise upon thy feet, and say, Bear witness, O ye who are present in the market, that I have exchanged, for the ape of Khaleefeh the fisherman, my ape; and have exchanged, for his lot, my lot; and for his good fortune, my good fortune. This is the price of the fish, and I have no need of the gold. — And when he hath done with thee thus, I will every

day present myself to thee in the morning and the evening, and henceforth thou wilt gain every day ten pieces of gold; while this his one-eyed, lame ape will present himself in the morning to Abu-s-Sa'ádát the Jew, and God will afflict him every day with an exaction which he will be obliged to pay, and he will not cease to be thus afflicted until he becometh reduced to poverty, and is possessed of nothing whatever. Hear then what I say to thee: so wilt thou become prosperous and be directed aright. — And when Khaleefeh the fisherman heard the words of the ape, he replied, I accept the advice which thou hast given me, O King of all the apes! But as to this unlucky one, may God not bless him! I know not what to do with him. — The third ape, however, said to him, Let him go into the water, and let me go also. And Khaleefeh replied, I hear and obey: — and he advanced to the apes and loosed them and left them; whereupon they descended into the river.

He then approached the fish, and took it and washed it, and he put beneath it some green grass in the basket, covered it also with grass, and, carrying it upon his shoulder, proceeded, singing this mowwál: ⁵—

Commit thine affairs to the Lord of Heaven, and thou wilt
be safe;
And act kindly throughout thy life, and thou wilt not repent;
And associate not with the suspected, for thou wouldst be
suspected;
And keep thy tongue from reviling, for thou wouldst be reviled.

He ceased not to walk on until he entered the city of Baghdád; and when he entered it, the people, knowing him, wished him good morning, and said, What hast thou with thee, O Khaleefeh? But he paid no regard to any one among them until he came to the market of the money-changers, and passed the shops, as the ape directed him. Then he looked at that Jew, and saw him sitting in the shop, with the pages in attendance upon him, and he was like one of the Kings of Khurásán. When Khaleefeh saw him, he knew him, and walked on until he stood before him; whereupon the Jew raised his head towards him, and knew him, and said to him, Welcome to thee, O Khaleefeh! What is thine affair, and what is it that thou desirest? For if any one have spoken to thee or contended with thee, tell me, that I may go with thee to the Wálee, and he will exact for thee thy due from him. — So he replied, No, by thy head, O chief of the Jews! No one hath spoken to me. But I went forth to-day from my house for thy luck, and repaired to the river, and cast my net in the Tigris, and there came up this fish. — He then opened the basket, and threw down the fish before the Jew; and when the Jew saw it, he admired it, and said, By the Pentateuch and the Ten Commandments,⁶ I was sleeping yesterday, and I saw in my sleep as though I were before a person⁷ who said to me, Know, O Abu-s-Sa'ádát, that I have sent to thee a beautiful present. So probably the present is this fish: without doubt it is. — Then he looked towards

Khaleefeh and said to him, By thy religion, hath any one seen it beside me? Khaleefeh answered him, No, by Allah! By Aboo-Bekr the Very Veracious,^s O chief of the Jews, no one beside myself hath seen it! — And upon this the Jew looked towards one of his pages, and said to him, Come hither: take this fish, and go with it to the house, and let Sa'ádeh^o prepare it, and fry and broil against the time when I shall accomplish my business and come. Khaleefeh also said to him, Go, O page: let the wife of the Mo'allim fry some of it and broil some of it. And the page replied, I hear and obey, O my master. And he took the fish and went with it to the house. But as to the Jew, he stretched forth his hand with a piece of gold, and offered it to Khaleefeh the fisherman, saying to him, Take this for thyself, O Khaleefeh, and expend it upon thy family.

When Khaleefeh saw it in his hand, he said, Extolled be the perfection of the Possessor of dominion! — and seemed as though he had not seen anything of gold in his life. He took the piece of gold, and walked away a little. Then he remembered the charge of the ape: so he returned, and threw back the piece of gold to the Jew, saying to him, Take thy gold, and give me people's fish. Are people to thee objects of ridicule? — And when the Jew heard his words, he imagined that he was jesting with him; wherefore he handed to him two pieces of gold, in addition to the first piece. But Khaleefeh said to him, Give me the fish without jesting. Dost thou know that

I will sell the fish for this price? — And the Jew put forth his hand to two other pieces, and said to him, Take these five pieces of gold as the value of the fish, and relinquish covetousness. And Khaleefeh took them in his hand, and went away with them, joyful. He proceeded to look at the gold, and to wonder at it, and say, Extolled be the perfection of God! There is not in the possession of the Khaleefeh of Baghdád the like of what is in my possession this day! — And he ceased not to walk on until he came to the end of the market. Then he remembered the words of the ape, and the charge that he had given him. So he returned to the Jew, and threw back to him the gold. The Jew therefore said to him, What aileth thee, O Khaleefeh? What dost thou desire? Wilt thou take pieces of silver in change of thy gold? — And he answered him, I desire not pieces of silver nor pieces of gold. I only desire that thou give me people's fish. — And upon this the Jew was enraged, and cried out at him, and said to him, O fisherman, dost thou come to me with a fish that is not worth a piece of gold, and do I give thee for it five pieces of gold, and dost thou not consent? Art thou mad? Tell me for how much thou wilt sell it. — Khaleefeh answered him, I will not sell it for silver nor for gold, and I will not sell it save for two sayings that thou shalt utter to me. And when the Jew heard his mention of two sayings,¹⁰ his eyes became fixed in his head, and his breathing became difficult, and he locked his teeth

together, and said to him, O recrement of the Muslims, dost thou desire that I should abandon my religion for the sake of thy fish, and wouldst thou alienate from me my faith and my belief which I found my fathers to have held before me? And he cried out to his pages, who came before him, and he said to them, Wo to you! Take this unlucky fellow; mangle with blows the back of his neck, and torture him with abundant beating. — They therefore fell to beating him, and ceased not to do so until he fell down beneath the shop, when the Jew said to them, Leave him, that he may rise. And Khaleefeh rose up as though nought ailed him.¹¹

The Jew then said to him, Tell me what thou desirest as the price of this fish, and I will give it thee; for thou hast not obtained good from us on this occasion. But Khaleefeh replied, Fear not for me, O Mo'allim, on account of the beating; for I can bear as much beating as ten asses. And the Jew laughed at his words, and said to him, By Allah, I conjure thee, tell me what thou desirest, and I, by my religion, will give thee it. So he replied, Nought from thee will content me as the price of this fish save two sayings. The Jew therefore said to him, I imagine thou desirest of me that I should become a Muslim. Khaleefeh replied, By Allah, O Jew, if thou become a Muslim, thy becoming so will not profit the Muslims nor will it injure the Jews; and if thou remain in thine infidelity, thine infidelity will not injure the Muslims nor will it profit the

Jews.¹² But what I desire of thee is this: that thou rise upon thy feet, and say, Bear witness against me, O people of the market, that I have given in exchange my ape for the ape of Khaleefeh the fisherman, and my good luck in the world for his good luck, and my good fortune for his good fortune. — And the Jew said, If this thing be thy desire, it is to me easy. Then the Jew rose immediately, and stood upon his feet, and said as Khaleefeh the fisherman had told him; after which he looked towards him, and said to him, Hast thou aught more to demand of me? The fisherman answered, No. And the Jew said to him, Go in peace. So Khaleefeh arose immediately, and, having taken his basket and his net, went to the river Tigris, and cast the net. Then he drew it, and found it heavy, and he pulled it not forth save after laborious exertion; and when he pulled it forth, he saw it full of fish of all kinds. And there came to him a woman, having with her a plate, and she gave him a piece of gold, for which he gave her fish; and there came to him a eunuch also, who bought of him for a piece of gold. Thus it happened until he had sold fish for ten pieces of gold; and he ceased not to sell every day for the pieces of gold till the end of ten days, so that he amassed a hundred pieces of gold.

Now this fisherman had a chamber within a place through which the merchants passed.¹³ And while he was sleeping in his chamber one night, he said to himself, O Khaleefeh, verily all the

people know that thou art a poor man, a fisherman, and there have come into thy possession a hundred pieces of gold: so, inevitably, the Prince of the Faithful, Hároon Er-Rasheed, will hear of thy story from some one of the people; and probably he will be in need of wealth, and will send to thee and say to thee, I am in want of a certain number of pieces of gold, and it hath been told me that thou hast a hundred pieces of gold; therefore lend them to me. Then I will say, O Prince of the Faithful, I am a poor man, and he who informed thee that I had a hundred pieces of gold lied against me: they are not in my possession, nor have I aught thereof. And he will deliver me to the Wálee, and will say to him, Strip him of his clothing, and torture him with beating, that he may confess, and may bring the hundred pieces of gold that are in his possession. Therefore the right opinion, that will be the means of saving me from this embarrassing predicament, is this: that I arise immediately, and torture myself with the whip, that I may be accustomed to beating. — And his hasheesh¹⁴ said to him, Arise; strip thyself of thy clothes. So he arose forthwith, and stripped himself of his clothes, and took in his hand a whip that he had by him. — He had also a pillow of leather; and he proceeded to strike one blow upon that pillow, and one blow upon his skin, saying, Ah! Ah! By Allah, this is a false assertion, O my lord, and they utter a lie against me: I am a poor man, a fisherman, and have not in my possession aught

of worldly goods. — And the people heard Khaleefeh the fisherman torturing himself, and beating upon the pillow with the whip, the falling of the blows upon his body and upon the pillow making a noise in the night; and among those who heard him were the merchants. They therefore said, What can be the matter with the poor man, that he crieth, and that we hear the falling of the blows upon him? It seemeth that the robbers have come down upon him, and they are the persons who are torturing him. — So thereupon they all arose, on hearing the sounds of the beating and crying, and came forth from their lodgings to the chamber of Khaleefeh, and, seeing its door locked, they said, one to another, Probably the robbers have descended upon him from behind the saloon:¹⁵ therefore it is expedient that we ascend by way of the roofs. Accordingly they ascended to the roofs, and descended through the memrak;¹⁶ and they saw him with bare back, and torturing himself. They therefore said to him, What aileth thee, O Khaleefeh? What is thy story? — And he answered, Know, O people, that I have acquired some pieces of gold, and I fear that my case will be reported to the Prince of the Faithful, Hároon Er-Rasheed, and he will summon me before him, and demand of me those pieces of gold. Then I will deny; and when I deny, I fear that he will torture me; wherefore I am torturing myself, and making the torture habitual to me, to prepare for what may come. — And the merchants laughed at him, and said to

him, Leave off these actions. May God not bless thee, nor the pieces of gold that have come to thee! For thou hast disquieted us this night, and alarmed our hearts.

So Khaleefeh discontinued the beating of himself, and slept until the morning; and when he arose from sleep, and desired to depart to his occupation, he reflected upon the matter of the hundred pieces of gold that had come into his possession, and said within himself, If I leave them in the chamber, the robbers will steal them; and if I put them into a kamar¹⁷ around my waist, probably some one will see them, and lay wait for me until I am alone, in a place devoid of other persons, and he will slay me, and take them from me. But I will practise a stratagem, one that will be good, and very advantageous. — He then arose immediately, and sewed for himself a pocket within the upper border of his vest, and, having tied up the hundred pieces of gold in a purse, put them into that pocket which he had made; after which he arose and took his net and his basket and his staff, and proceeded until he came to the river Tigris, and cast his net in it. Then he drew it; but there came not up for him anything. He therefore removed from that place to another place, and there he cast his net; but nothing came up for him. And he ceased not to remove from place to place until he was as far from the city as the space of half a day's journey, casting the net on the way; but still there came not up for him aught. And he

said within himself, By Allah, I will not cast my net again into the water save this time, whatever be the result! So he cast the net with all his force, by reason of the violence of his rage, and the purse in which were the hundred pieces of gold flew from his bosom, fell into the midst of the river, and was carried away with the force of the current. Upon this he threw down the net from his hand, and stripped himself of his clothes, and leaving them upon the bank, descended into the river, and dived after the purse. He ceased not to dive and come up about a hundred times, until his strength became impaired; but he found not that purse; and when he despaired of it, he came up on the bank, and found not aught save the staff and the net and the basket. He sought his clothes; but discovered no trace of them. So he unfolded the net, and wrapped himself in it, and, taking the staff in his hand, and the basket upon his shoulder, he went trotting along like the stray camel, running to the right and left, and backwards and forwards, with dishevelled hair, and dust-coloured, like the refractory 'Efreet when let loose from Suleymán's prison.¹⁸—Such was the case of Khaleefeh the fisherman.

Now the Khaleefeh Hároon Er-Rasheed had a companion, a jeweller, named Ibn-El-Kirnás; and all the people and the merchants and the brokers and the bargain-makers knew that Ibn-El-Kirnás was the merchant of the Khaleefeh. Nought that was sold in the city of Baghdád, of rarities and

other costly things, was sold until it was shewn to him, and among these things were the memlooks and the female slaves. And while that merchant, Ibn-El-Kirnás, was sitting in his shop one day, lo, the sheykh of the brokers came to him, having with him a female slave, the like of whom eyes had not beheld. She was endowed with the utmost beauty and loveliness, and fine stature, and justness of form; and among the number of her excellences were these: that she knew all sciences and arts, and composed verses, and played upon all kinds of musical instruments. So Ibn-El-Kirnás the jeweller purchased her for five thousand pieces of gold, and he clad her at the cost of one thousand pieces of gold, and brought her to the Prince of the Faithful, who tried her in every science and in every art, and found her to be acquainted with all sciences and arts. She was unequalled in her age; and her name was Koot-el-Kuloob. And on the following morning, the Khaleefeh Hároon Er-Rasheed sent to Ibn-El-Kirnás the jeweller; and when he came, he gave orders to pay him ten thousand pieces of gold as the price of that slave-girl. Then the heart of the Khaleefeh became engrossed by that slave-girl named Koot-el-Kuloob, and he abandoned the lady Zubeydeh the daughter of El-Kásim, though she was the daughter of his paternal uncle. He abandoned also all the concubines, and remained a whole month without going forth from that slave-girl, save to the Friday-prayers, after which he returned to her in haste.

So this conduct was grievous to the lords of the empire; wherefore they complained thereof to the Wezeer Jaafar El-Barmekkee; and the Wezeer waited for the Prince of the Faithful until the next Friday, when he entered the mosque, and met the Prince of the Faithful, and related to him all that he had heard of stories concerning extraordinary love, in order that he might draw forth the statement of his feelings. And upon this the Khaleefeh said to him, O Jaafar, by Allah, that thing was not of my choice; but my heart is entangled in the snare of love, and I know not what is to be done. The Wezeer Jaafar therefore replied, Know, O Prince of the Faithful, that this concubine Koot-el-Kuloob hath become under thine authority, and of the number of thy servants; and what the hand possesseth the soul doth not covet. I will also acquaint thee with another thing, which is this: that the best of what the Kings and the sons of the Kings glory in are hunting, and enjoying sport and conveniences; and if thou do thus, probably thou wilt thereby be diverted from her, and probably thou wilt forget her. — And the Khaleefeh said to him, Excellent is that which thou hast said, O Jaafar. Repair then with us hastily, immediately, to hunt.

Accordingly, when the Friday-prayers were ended, they both went forth from the mosque, and mounted immediately, and went to hunt. They proceeded until they came to the desert, and the Prince of the Faithful and the Weezer Jaafar were riding upon two mules; and as they

occupied each other by conversation, the troops outwent them. The heat had become oppressive to them: so Er-Rasheed said, O Jaafar, violent thirst hath affected me. Then Er-Rasheed cast his eyes, and saw a distant object faintly appearing upon a high mound; and he said to the Wezeer, Dost thou see what I see? The Wezeer answered him, Yes, O Prince of the Faithful: I see a distant object faintly appearing upon a high mound, and it is either the keeper of a garden or the keeper of a ground for melons and cucumbers; and in either case, his tract is not without water. The Wezeer then said, I will go to him, and bring thee some water from him. But Er-Rasheed replied, My mule is more swift than thine; therefore stay thou here, on account of the troops, and I will myself go and get drink from the station of this person, and return. And he urged his mule, which thereupon went forth like the wind in its pace, or as water poureth into a pool, and ceased not to bear him away until he arrived at that faint object in the twinkling of an eye, when he found not that object to be any one but Khaleefeh the fisherman. Er-Rasheed saw him with his naked body wrapped in the net, and his eyes, by reason of their excessive redness, were like burning cressets. His form was horrible, and his figure bending, and, with dishevelled hair, and dust-coloured, he resembled an 'Efreet, or a lion.

Er-Rasheed saluted him, and he returned his salutation in a state of rage, and his breath would

have kindled fires; and Er-Rasheed said to him, O man, hast thou by thee any water? Khaleefeh replied, O thou, art thou blind or mad? Go to the river Tigris; for it is behind this mound.¹⁹ So Er-Rasheed went round behind the mound, and descended to the river Tigris, and drank, and watered his mule. Then he went up immediately, and, returning to Khaleefeh the fisherman, said to him, Wherefore, O man, art thou standing here, and what is thine occupation? Khaleefeh replied, Verily this question is more wonderful and more extraordinary than thy question respecting the water. Dost thou not see the apparatus of my occupation upon my shoulder? — Er-Rasheed therefore said to him, It seemeth that thou art a fisherman. He replied, Yes. — Where then, said Er-Rasheed, is thy jubbeh, and where is thy shemleh,²⁰ and where is thy herám,²¹ and where are thy clothes? — Now the things that had gone from Khaleefeh were like those which he mentioned to him, article agreeing with article: so when Khaleefeh heard those words of the Khaleefeh, he imagined in his mind that he was the person who had taken his clothes from the bank of the river. He therefore descended immediately from the top of the mound, more swiftly than the blinding lightning, and, seizing the bridle of the mule of the Khaleefeh, said to him, O man, give me my things, and desist from sport and jesting. So the Khaleefeh replied, I, by Allah, have not seen thy clothes, nor do I know them. And Er-Rasheed had

large cheeks, and a small mouth: wherefore Khaleefeh said to him, Probably thine occupation is that of a singer, or a piper? But give me my clothes, by the means that are best, or else I will beat thee with this staff so that thou shalt find thyself in an evil plight. — And when the Khaleefeh saw the staff in Khaleefeh's hand, he said within himself, By Allah, I cannot endure from this pauper half a blow with this staff. And there was upon Er-Rasheed a long vest of satin: so he pulled it off, and said to Khaleefeh, O man, take this vest instead of thy clothes. Khaleefeh therefore took it, and turned it over, and said, Verily my clothes are worth ten such things as this variegated cloak. Er-Rasheed however replied, Wear it till I bring thee thine own clothes. And Khaleefeh took it and put it on; but he saw it to be too long for him; and, having with him a knife tied to the handle of the basket, he took it and cut off with it from the lower part of the vest as much as one third of it, so that it reached but just below his knees.

He then looked towards Er-Rasheed, and said to him, By Allah I conjure thee, O piper, that thou inform me what is the amount of thy wages that thou receivest every month from thy master, for the art of piping. The Khaleefeh replied, My wages every month are ten pieces of gold. And upon this, Khaleefeh said to him, By Allah, O poor man, thou hast made me to partake of thine anxiety! By Allah, the sum of ten pieces of gold I gain every day! Dost thou desire, then,

to be with me as my servant? If so, I will teach thee the art of fishing, and be partner with thee in the gain. Thus thou wilt work every day at the rate of five pieces of gold, and be my young man, and I will protect thee from thy master with this staff. — And Er-Rasheed answered him, I consent to that. So Khaleefeh said to him, Alight now from the back of the ass, and tie it, that it may be of use to us hereafter in carrying the fish; and come, that I may teach thee the art of fishing immediately. And thereupon Er-Rasheed alighted from the back of his mule, and tied it, and tucked up his skirts within the circle of his girdle. Khaleefeh then said to him, O piper, hold this net so, and put it upon thine arm so, and cast it into the river Tigris so. And Er-Rasheed fortified his heart, and did as Khaleefeh shewed him. He cast the net in the river, and pulled it; but could not draw it up. Khaleefeh therefore came to him, and pulled it with him; but they could not draw it up together. So Khaleefeh said to him, O ill-omened piper, if I took thy cloak instead of my clothes the first time, this time I will take thine ass for my net, if I see it mangled, and I will beat thee until thou shalt be in an abominable condition. Er-Rasheed replied, Let me and thee pull together. And the two together pulled the net, and they could not draw up that net save with difficulty; and when they had drawn it up, they looked at it, and, lo, it was full of all kinds of fish. Upon this, Khaleefeh said to Er-Rasheed, By Allah, O piper,

verily thou art an ugly fellow; but when thou shalt have laboured at fishing, thou wilt be an excellent fisherman. And now, the right opinion is this: that thou mount thine ass, and go to the market, and bring two great baskets, and I will take care of these fish until thou come again, when I and thou will put them upon the back of thine ass; and I have the pair of scales and the pound-weights and every thing that we require. We will take all with us, and thou wilt have nothing to do but to hold the pair of scales and to receive the prices; for we have with us fish worth twenty pieces of gold. Hasten then to bring the two great baskets, and delay not. — And the Khaleefeh replied, I hear and obey.

He left him, and left the fish, and urged on his mule, being in a state of the utmost joy. He ceased not to laugh at what had happened to him with the fisherman until he came to Jaafar; and when Jaafar saw him, he said to him, O Prince of the Faithful, probably when thou wentest to drink, thou foundest a pleasant garden, and enteredst it and divertedst thyself in it alone. And Er-Rasheed, on his hearing the words of Jaafar, laughed. Then all the Barmekees kissed the ground before him, and said to him, O Prince of the Faithful, may God perpetuate thy joys, and dispel from thee troubles! What was the cause of thy delay when thou wentest to drink, and what happened to thee? — And the Khaleefeh answered them, An extraordinary event, and a mirth-exciting, wonderful thing hath happened

to me. Then he repeated to them the story of Khaleefeh the fisherman, and what had happened to him with him; his saying, Thou hast stolen my clothes, — and his having given him his vest, and the fisherman's having cut off a part of the vest on his seeing it to be too long for him. And Jaafar said, By Allah, O Prince of the Faithful, it was my wish to have requested of thee the vest; but I will go immediately to the fisherman and purchase it of him. So the Khaleefeh said to him, By Allah, he hath cut off a third of it, from its lower part, and hath entirely spoiled it; but, O Jaafar, I am fatigued by my fishing in the river; for I have caught a great quantity of fish, and they are upon the bank of the river, with my teacher Khaleefeh. He is standing there waiting for me to return to him, and to take to him two great baskets. Then I and he are to go to the market, and we are to sell the fish, and divide their price. — Jaafar replied, O Prince of the Faithful, I will bring to you one who will purchase of you. And the Khaleefeh said to him, O Jaafar, by my pure forefathers, to every one who bringeth me a fish from among those which are before Khaleefeh, who taught me the art of fishing, I will give for it a piece of gold! The crier therefore proclaimed among the troops, Go ye forth and purchase fish for the Prince of the Faithful!

Accordingly the memlooks went forth, repairing to the bank of the river; and while Khaleefeh was waiting for the Prince of the Faithful to bring

to him two great baskets, lo, the memlooks pounced upon him like eagles, and took the fish, and put them in gold-embroidered handkerchiefs, and proceeded to beat each other to get at him. So Khaleefeh said, No doubt these fish are the fish of Paradise! Then, taking two fish in his right hand, and two in his left hand, he descended into the water to his throat, and began to say, O Allah, by these fish, let thy servant the piper, my partner, come immediately!²² And, lo, a black slave advanced to him, and that slave was the chief over all the black slaves that were in the palace of the Khaleefeh. The cause of his having come later than the memlooks was an impediment that occurred to him on the way. So when he came to Khaleefeh, he found that there remained not of the fish little nor much; but looking to the right and left, he saw Khaleefeh the fisherman standing in the water with the fish in his hands; and thereupon he said to him, O fisherman, come hither! The fisherman replied, Go, without impertinence. The eunuch however advanced to him, and said to him, Give me these fish, and I will give thee the price. Khaleefeh the fisherman rejoined, Art thou of little sense? I will not sell them. — But the eunuch drew forth against him the mace: so thereupon Khaleefeh said to him, Strike not, O wretch: for the conferring of a favour is better than the mace! Then he threw to him the fish, and the eunuch took them, and placed them in his handkerchief, and put his hand into his pocket; but found not

a single piece of silver. He therefore said, O fisherman, verily thy fortune is unlucky! I, by Allah, have not with me any money. But to-morrow come thou to the palace of the Khaleefeh, and say, Direct me to the eunuch Sandal. Thereupon the eunuchs will direct thee to me; and when thou hast come to me there, thou wilt obtain what is decreed for thee, and thou shalt receive it and go thy way.

So upon this, Khaleefeh said, Verily this day is blessed, and its blessing was apparent from its commencement!²³ Then he took his net upon his shoulder, and walked on until he entered Baghdád, and he walked along the streets. The people therefore saw the garment of the Khaleefeh upon him, and they continued looking at him until he entered the quarter [where he lived]. And the shop of the tailor of the Prince of the Faithful was by the gate of the quarter: so the tailor saw Khaleefeh the fisherman having upon him a garment worth a thousand pieces of gold, of the apparel of the Khaleefeh; and he said, O Khaleefeh, whence obtainedst thou this farajeyeh? Khaleefeh replied, And what reason hast thou to be impertinent? I received it from him whom I have taught the art of fishing, and who hath become my young man, and I have remitted to him the amputation of his hand;²⁴ for he stole my clothes, and gave me this cloak instead of them. — The tailor therefore knew that the Khaleefeh had passed by him, while he was fishing, and had jested with him, and given

him the farajeeyeh. Then the fisherman went to his abode.

Now the Khaleefeh Hároon Er-Rasheed had not gone forth to the chase save in order that he might be diverted from thinking of the slave-girl Koot-el-Kuloob. And when Zubeydeh heard of the slave-girl, and of the Khaleefeh's devotion to her, that jealousy which seizes women so seized her that she abstained from food and drink, and relinquished the delight of sleep; and she waited for the absence of the Khaleefeh, and his going forth on a journey, that she might set, for Koot-el-Kuloob, the snare of stratagems. Therefore when she knew that the Khaleefeh had gone forth to hunt, she ordered the female slaves to spread the furniture in the palace, and she made a profuse display of decoration and magnificence, caused the viands and the sweetmeats to be placed, and prepared, among these, a China dish containing sweetmeat of the most dainty kind, in which she put some benj, infusing it therewith. She then ordered one of the eunuchs to go to the slave-girl Koot-el-Kuloob, to invite her to partake of the food of the lady Zubeydeh the daughter of El-Kásim, the wife of the Prince of the Faithful, and to say to her, The wife of the Prince of the Faithful hath drunk to-day some medicine, and she hath heard of the sweetness of thy melody, wherefore she desireth to divert herself by hearing somewhat of thy performance. — And she replied, I hear and obey God and the lady Zubeydeh. She arose immediately, not know-

ing what was secretly decreed to befall her, and, taking with her what instruments she required, she accompanied the eunuch, and ceased not to proceed until she went in to the lady Zubeydeh, when she kissed the ground before her many times; after which she rose upon her feet and said, Peace be on the lady of the highly-honoured curtain and the unapproachable majesty, the descendant of El-'Abbás and the member of the family of the Prophet! May God cause thee to obtain prosperity and peace during the course of days and years!—Then she stood among the female slaves and the eunuchs; and thereupon the lady Zubeydeh raised her head towards her, and contemplated her beauty and loveliness; and she saw a damsel with smooth cheeks, with a bosom presenting the similitude of two pomegranates, and a brilliant countenance and shining forehead and large black eyes. Her eyelids were languishing, and her face was beauteously bright. The splendour of her countenance was like that of the rising sun; and the hair over her forehead like the darkness of night; and her odour, like the fragrance diffused by musk; and her beauty, like charming flowers; and her forehead, like the moon; and her figure, like the waving branch. She was like the full moon shining in the dark night, and her eyes were amorous, and her eyebrows were arched, and her lips were as though they were formed of coral. She amazed by her beauty every one who beheld her, and enchanted with her eye every one who saw her. Glory be

to Him who created her and perfected her and completed her! She was like her of whom the poet hath said,—

When she is incensed, thou seest men slain; and when she is pleased, their souls return.

She hath eyes the glances of which are enchanting: with them she killeth and reanimateth whom she will.

She captivateth all creatures with her eyes; and it seemeth as though they were her slaves.

The lady Zubeydeh said to her, A friendly and free and an ample welcome to thee, O Koot-el-Kuloob! Sit, that thou mayest amuse us with thy performances and the excellence of thine art. — So she replied, I hear and obey. And she sat, and, putting forth her hand, she took the tambourine; and after that, the shebbábeh;²⁵ and next, the lute; and she played fourteen tunes, and sang to it an entire piece in such a manner that she amazed the beholders, and moved with delight the hearers. And after that, she exhibited her skill in juggling and sleights, and every pleasing art, so that the lady Zubeydeh almost became enamoured of her, and said within herself, The son of my uncle, Er-Rasheed, is not to be blamed for his passion for her. Then the damsel kissed the ground before Zubeydeh, and sat down; and they presented to her the viands; and afterwards, the sweetmeat; and they presented the dish in which was the benj. So she ate of it; and the sweetmeat had not settled in her stomach before her head turned over and she fell down on the floor asleep; whereupon the lady

Zubeydeh said to the female slaves, Take her up to one of the private chambers, and there leave her until I require her to be brought. And they replied, We hear and obey. She then said to one of the eunuchs, Make for us a chest, and bring it to me. And she gave orders to make the semblance of a tomb, and to spread a report that the damsel had been choked and had died. She also warned her chief attendants, that whoever should say that she was living, that person's head should be struck off. — And, lo, the Khaleefeh then came back from the chase, and his first inquiry was respecting the damsel. So one of his eunuchs advanced to him; and the lady Zubeydeh had charged him that, if the Khaleefeh should ask him respecting her, he should say she had died: wherefore he kissed the ground before him, and said to him, O my lord, may thy head long survive! Know for certain that Koot-el-Kuloob hath been choked with food, and hath died. — Upon this, the Khaleefeh said, May God not rejoice thee with good tidings, O wicked slave! He then arose and entered the palace, and heard of her death from every one in it; and he said, Where is her tomb? They therefore conducted him thither, and shewed him the tomb that had been made for deception, saying to him, This is her tomb. And when he saw it, he cried out, and embraced the tomb, and wept, and recited some verses. He wept for her violently, and remained there some time; after which he arose and quitted the tomb, in a state of the utmost

grief. So the lady Zubeydeh knew that her stratagem had been accomplished, and she said to the eunuch, Bring the chest. He therefore brought it before her; and she caused the damsel to be brought, and put her in it, and said to the eunuch, Endeavour to sell the chest, make it a condition with the purchaser that he shall purchase it locked: then give its price in alms. And the eunuch took it and went forth from her, and complied with her command.

But as to Khaleefeh the fisherman, when the morning came and diffused its light and shone, he said, I have no occupation to follow this day better than my going to the eunuch who bought of me the fish; for he made an appointment with me that I should go to him in the palace of the Khaleefeh. He then went forth from his abode to repair to the palace of the Khaleefeh; and when he arrived at it, he found the memlooks and the black slaves and the eunuchs sitting and standing. So he looked attentively at them, and, lo, the eunuch who took from him the fish was sitting there, with the memlooks in attendance upon him. And one of the memlooks called out to him; whereupon the eunuch looked towards him, to see who he was; and, behold, he saw the fisherman. Therefore when the fisherman knew that he saw him, and recognized his person with certainty, he said to him, Thou hast not failed in thy duty, O Shukeyr! ²⁶ Thus are persons of fidelity! — And the eunuch, on hearing his words, laughed at him, and replied, By Allah, thou hast spoken truth,

O fisherman! Then the eunuch Sandal desired to give him something, and put his hand to his pocket. But just then a great clamour arose: so the eunuch raised his head, to see what had happened; and, lo, the Wezeer Jaafar El-Barmek-kee was coming forth from the Khaleefeh. Therefore when the eunuch saw him, he rose to him, and walked before him, and they both proceeded to converse together as they walked until the time became tedious. Khaleefeh the fisherman waited a considerable while, during which the eunuch looked not towards him; and when his standing was tedious to him, the fisherman placed himself opposite to him, but at a distance from him, and, making a sign to him with his hand, said, O my master Shukeyr, let me go! And the eunuch heard him, but was ashamed to return him a reply, on account of the presence of the Wezeer Jaafar. He continued to converse with the Wezeer, and so to divert himself from attending to the fisherman. So Khaleefeh said, O delayer of the payment of thy debt, may God disgrace every sulky person, and every one who taketh the goods of others and acteth sulkily to them! I place myself under thy protection, O my master Kerish-en-Nukhál,²⁷ begging thee to give me what is my due, that I may go!

The eunuch heard him; but he was abashed at Jaafar; and Jaafar also saw him as he made signs with his hands and talked to the eunuch, though he knew not what he said to him; and he said to the eunuch, disapproving of his conduct,

O eunuch, what doth this poor beggar demand of thee? Sandal the eunuch therefore said to him, Dost thou not know this man, O our lord the Wezeer? The Wezeer Jaafar answered, By Allah, I do not know him! And how (he added) should I know this man when I have not seen him before the present time? — So the eunuch replied, O our lord, this is the fisherman whose fish we seized from the bank of the Tigris. I got not any, and was ashamed to return to the Prince of the Faithful without aught, all the memlooks having taken. But when I came to him, I found him standing in the midst of the river, supplicating God, and having with him four fish. I therefore said to him, Give me what thou hast with thee, and receive their price. And when he gave me the fish, I put my hand into my pocket, desiring to give him something; but found not in it aught: wherefore I said to him, Come to me in the palace, and I will give thee something by means of which thou mayest seek aid against thy poverty. Accordingly he came to me this day, and I put forth my hand with the desire of giving him something, and thou camest: so I arose to wait upon thee, and was diverted by thee from attending to him, and the case became tedious to him. This is his story, and this is the reason of his standing here. — And when the Wezeer heard the words of the eunuch, he smiled at them, and said, O eunuch, how is it that this fisherman hath come in the time of his need, and thou hast not accomplished his affair? Dost thou not know him,

O chief of the eunuchs? — He answered, No. And Jaafar said, This is the teacher of the Prince of the Faithful, and his partner; and our lord the Khaleefeh hath risen this day with contracted bosom, mourning heart, and troubled mind, and there is nothing that will dilate his bosom except this fisherman. So let him not go until I consult the Khaleefeh respecting him, and bring him before him. Perhaps God will dispel his grief, and console him for the loss of Koot-el-Kuloob, by means of his presence, and he will give him something wherewith to seek for himself aid; and thou wilt be the cause of that. — The eunuch therefore replied, O my lord, do what thou desirest; and may God (whose name be exalted!) preserve thee as a pillar of the dynasty of the Prince of the Faithful! May God perpetuate its shadow, and keep its branch and its root!

The Wezeer Jaafar then went to the Khaleefeh, and the eunuch commanded the memlooks that they should not quit the fisherman. So thereupon Khaleefeh the fisherman said, How excellent is thy beneficence, O Shukeyr! The demander hath become demanded; for I came to demand my money, and they have imprisoned me for the arrears!²⁸ — And when Jaafar went in to the Khaleefeh, he saw him sitting, hanging down his head towards the ground, with contracted bosom, full of solicitude, singing some plaintive verses; and Jaafar, standing before him, said, Peace be on thee, O Prince of the Faithful, and defender of the dignity of the religion,

and descendant of the uncle of the Chief of Apostles — may God bless and save him and all his family! — The Khaleefeh therefore raised his head, and replied, And on thee be peace, and the mercy of God, and his blessings! And Jaafar said, With the permission of the Prince of the Faithful, may his servant speak, and not be restrained? The Khaleefeh replied, And when was restraint as to speech put upon thee? Thou, being the chief of the Wezeers, shalt speak what thou wilt. — So the Wezeer Jaafar said to him, I went forth, O our lord, from before thee, desiring to repair to my house, and I saw thy master and thy teacher and thy partner, Khaleefeh the fisherman, standing at the gate, and he was displeased with thee, and was complaining of thee, and saying, Extolled be the perfection of God! I have taught him the art of fishing, and he went to bring me two great baskets, and returned not to me; and this is not consistent with the condition of partnership nor the condition of teachers. — Therefore if thou desire to be a partner, no harm: but if not, inform him, that he may take some other than thyself as partner. — And when the Khaleefeh heard his words, he smiled, and the contraction of the bosom that he suffered ceased; and he said to Jaafar, By my life I conjure thee to tell me, is it true that thou sayest, that the fisherman is standing at the gate? Jaafar answered, By thy life, O Prince of the Faithful, he is standing at the gate. And thereupon the Khaleefeh said, O Jaafar, by Allah, I will assuredly

endeavour to accomplish that which is his due; and if God send him, by my means, misery, he obtaineth it; and if He send him, by my means, prosperity, he obtaineth it. Then the Khaleefeh took a piece of paper, and cut it in pieces, and said, O Jaafar, write with thine own hand twenty sums of money, from a piece of gold to a thousand pieces of gold; and the posts of Wálee and Emeers, from the least office to that of Wezeer;²⁹ and twenty kinds of punishment, from the slightest chastisement to slaughter. And Jaafar replied, I hear and obey, O Prince of the Faithful. He wrote the papers with his own hand, as the Khaleefeh commanded him; and after that, the Khaleefeh said, O Jaafar, I swear by my pure forefathers, and my connection by lineage with Hamzeh and 'Akeel,³⁰ that I desire to cause Khaleefeh the fisherman to be brought, and I will order him to take one of these papers, the inscription of which none shall know except me and thee; and whatever is written upon it, I will give him possession thereof: even if upon it be written the office of Wezeer, I will make him possessor of it; and if upon it be written hanging, or amputation, or slaughter, I will do unto him accordingly. So go, and bring him unto me.

When Jaafar, therefore, heard these words, he said within himself, There is no strength nor power but in God, the High, the Great! Perhaps there will prove to be the lot of this poor man something that will occasion his destruction. and I shall be the cause. But the Khaleefeh

hath sworn: so it only remaineth for him to enter; and nought will happen but what God desireth. — He then went to Khaleefeh the fisherman, and laid hold of his hand, desiring to enter with him; and upon this, the reason of Khaleefeh fled from his head, and he said within himself, How have I trifled, that I have come to this ill-omened slave Shukeyr, and he hath brought me into the company of Kerish-en-Nukhál! Jaafar ceased not to proceed with him, the memlooks being behind him and before him, and Khaleefeh saying, Is not imprisonment enough, that these are behind me and before me, preventing my fleeing? — Jaafar still went on with him until he had passed through seven antechambers, when he said to Khaleefeh, Wo to thee, O fisherman! Thou wilt stand before the Prince of the Faithful, and the defender of the dignity of the religion. — Then he raised the grand curtain, and the eye of Khaleefeh the fisherman fell upon the Khaleefeh, who was sitting upon his couch, with the lords of the empire standing in attendance upon him; and when he knew him, he advanced to him and said, A friendly and free welcome to thee, O piper! It is not right in thee to become a fisherman, and leave me sitting to keep watch over the fish, and go, and not return, so that I was not aware when the memlooks advanced, upon beasts of various colours, and snatched the fish from me, while I stood alone. All this was occasioned by thee; for if thou hadst come with the great baskets, quickly, we should have sold

of them for a hundred pieces of gold. But I came to demand my due, and they imprisoned me. And who imprisoned thee also in this place? — And the Khaleefeh smiled, and, lifting up the edge of the curtain, put forth his head from beneath it, and said to him, Advance, and take for thee one of these papers. So Khaleefeh the fisherman said to the Prince of the Faithful, Thou wast a fisherman, and I see thee to-day to have become an astrologer. But when a man's trades become many, his poverty becometh great. — Upon this, Jaafar said, Take the paper speedily, without talking, and do as the Prince of the Faithful hath commanded thee. Accordingly Khaleefeh the fisherman advanced, and put forth his hand, and said, Far be it from me that this piper should be again my young man, and fish with me! He then took the paper, and handed it to the Khaleefeh, and said, O piper, what hath proved to be written upon it as my lot? Conceal not of it aught. — The Khaleefeh therefore took it and handed it to the Wezeer Jaafar, saying to him, Read what is upon it. And Jaafar looked at it, and said, There is no strength nor power but in God, the High, the Great! So the Khaleefeh said, Good news,³¹ O Jaafar! What hast thou seen upon it? — He answered, O Prince of the Faithful, there hath proved to be written upon the paper, The fisherman shall receive a hundred blows with a staff. And thereupon the Khaleefeh commanded that he should have a hundred blows with a staff inflicted upon him;

and they complied with his command; and when they had done so, Khaleefeh arose, saying, Accursed be this game, O Kerish-en-Nukhál! Are imprisonment and beating among the conditions of the game?

Upon this, Jaafar said, O Prince of the Faithful, this poor man hath come to the great river,³² and how shall he return thirsty? We hope that by the beneficence of the Prince of the Faithful he may be allowed to take for himself another paper, and perhaps there may prove to be written upon it as his lot something good, so that he may return with it, to have recourse to it for aid against his poverty. — The Khaleefeh replied, By Allah, O Jaafar, if he take a paper, and slaughter prove to be the lot written for him upon it, I will assuredly slay him, and thou wilt be the cause. Jaafar rejoined, If he die, he will be at rest. And upon this, Khaleefeh the fisherman said to him, May God not rejoice thee with good tidings! Have I made Baghdád strait unto you, that ye seek my slaughter? — But Jaafar replied, Take for thyself a paper, and beg success of God, whose name be exalted! And he put forth his hand, and took a paper, and gave it to Jaafar, who took it from him, and read it, and was silent. The Khaleefeh therefore said to him, Why art thou silent, O son of Yahyà? He answered, O Prince of the Faithful, there hath proven to be written upon the paper, The fisherman shall not be given any thing. And the Khaleefeh said, There is no good fortune for him to obtain from

us. Tell him to depart from before my face. — But Jaafar said, By thy pure forefathers, let him take the third! Perhaps good fortune may betide him by it. — And the Khalefeeh replied, Let him take for himself one paper more, and nought beside it. So he stretched forth his hand, and took the third paper; and, lo, on it was written, The fisherman shall be given a piece of gold. Jaafar therefore said to Khaleefeh, I sought for thee prosperity; but God would not that aught should fall to thy lot save this piece of gold. Khaleefeh replied, Every hundred blows with a staff for a piece of gold are abundant good fortune. May God not make thy body to be healthy! — And the Khaleefeh laughed at him.

Jaafar then took the hand of Khaleefeh, and went forth with him; and when he came to the gate, Sandal the eunuch saw him, and said to him, Come hither, O fisherman! Bestow upon us a present from that which the Prince of the Faithful hath given thee while jesting with thee. — And Khaleefeh replied, By Allah, thou hast spoken truth, O Shukeyr! And dost thou desire to share with me, O black-skinned, when I have had a hundred blows with a staff and received one piece of gold? Thou art absolved of responsibility with respect to it. — Then he threw the piece of gold to the eunuch, and went forth, his tears running down upon the surface of his cheek. So when the eunuch saw him in this state, he knew that he had spoken truth: he therefore went towards him, and called out to

the pages, Bring him back! Accordingly they brought him back; and the eunuch put his hand to his pocket, and took forth from it a red purse, which he opened and shook, and, lo, in it were a hundred pieces of gold; and he said, O fisherman, take this gold as the price of thy fish, and go thy way. So thereupon, Khaleefeh the fisherman rejoiced.

He took the hundred pieces of gold, and Khaleefeh's piece of gold, and went forth; he had forgotten the beating. And as God (whose name be exalted!) desired the accomplishment of an event that He had decreed, Khaleefeh the fisherman passed through the market for female slaves; and he saw a large ring of persons, comprising many people; upon which he said within himself, What are these people? Then he advanced and made his way among the people, who consisted of merchants and others; and the merchants said, Make room for the nákhoodah Zuleyt!³³ So they made room for him; and Khaleefeh looked, and lo, there was a sheykh upon his feet, and before him was a chest, upon which was sitting a eunuch; and the sheykh was crying and saying, O merchants, O possessors of riches, who will hazard and hasten to give his money for this chest of which the contents are unknown, from the palace of the lady Zubeydeh the daughter of El-Kásim, the wife of the Prince of the Faithful, Er-Rasheed? At what sum shall it be announced for you? May God bless you! — Upon this, one of the merchants said, By Allah,

this is a hazarding; but I will say something for which I shall not be blamable. Be it mine for twenty pieces of gold. — Another said, For fifty pieces of gold. And the merchants increased their biddings for it until the sum offered amounted to a hundred pieces of gold; when the crier said, Have ye any addition to make, O merchants? And Khaleefeh the fisherman said, Be it mine for a hundred pieces of gold and one. So when the merchants heard the words of Khaleefeh, they imagined that he was jesting; and they laughed at him, and said, O eunuch, sell it to Khaleefeh for the hundred pieces of gold and one. And the eunuch replied, By Allah, I will not sell it save to him! Take it, O fisherman. May God bless thee in it! And give me the gold. — Khaleefeh therefore took forth the gold, and delivered it to the eunuch, and the contract was concluded. The eunuch then gave away the gold in alms in the place where he stood, and returned to the palace, and acquainted the lady Zubeydeh with that which he had done; whereat she rejoiced. Khaleefeh the fisherman took the chest upon his shoulder; but he could not carry it so, on account of the greatness of its weight; wherefore he carried it upon his head, and came with it to the quarter in which he dwelt, and put it down from his head. He had become fatigued; and he sat meditating upon the events that had happened to him, and began to say within himself, Would that I knew what is in this chest! Then he opened the door of his abode, and la-

boured to remove the chest until he had brought it into his abode; after which he laboured to open it; but was not able. So he said within himself, What hath happened to my reason, that I have bought this chest? I must break it, and see what is in it. — And he applied himself to open the lock; but could not; and he said within himself, I will leave it till the morrow.

He then desired to sleep; but found not a place in which to sleep, for the chest was just of the size of the chamber in length and breadth. He therefore got upon it, and slept on it; and after he had remained a while, something moved; whereupon Khaleefeh was frightened, and sleep fled from him, and his reason also took flight. He arose and said, It seemeth that there are Jinn in it. Praise be to God who caused me not to open it! For if I had opened it, they would have come upon me in the dark and destroyed me, and no good would have betided me from them. — Then he returned and lay down again; and lo, the chest moved a second time, more than the first time. Khaleefeh therefore arose and stood up, and said, This is another time; but it is alarming! And he hastened to get a lamp; but found it not, and he had not aught wherewith to buy a lamp. So he went forth from the house, and called out, O people of the quarter! And most of the people of the quarter were sleeping; and they awoke at his cry, and said, What aileth thee, O Khaleefeh? He answered, Come to me with a lamp; for the Jinn have come forth upon me!

They therefore laughed at him, and gave him a lamp, and he took it and went with it into his abode. He then beat the lock of the chest with a stone, and broke it, and opened the chest; and, lo, he beheld a damsel like a hooreeyeh, lying in the chest. She had been stupefied with benj, and having then vomited the benj, and recovered her senses, she opened her eyes, and became sensible of her confinement, and moved. So when Khaleefeh saw her, he rose to her, and said, By Allah, O my mistress, whence art thou? And she opened her eyes, and said, Bring me Yásemeen and Narjis.³⁴ Khaleefeh replied, There is nothing here but temer-hennà.³⁵ And upon this she recovered her consciousness, and, seeing Khaleefeh, she said to him, What art thou? Then she said, And where am I? He answered her, Thou art in my house. She said, Am I not in the palace of the Khaleefeh Hároon Er-Rasheed? He replied, What is Er-Rasheed, O mad woman? Thou art nought but my slave-girl, and this day I bought thee for a hundred pieces of gold and one, and brought thee to my house, and thou wast in this chest, asleep. — And when the damsel heard his words, she said to him, What is thy name? He answered, My name is Khaleefeh. And how is it (he added) that my star hath become fortunate, when I know that my star was not so? — And she laughed and said, Cease to trouble me with these words. Hast thou any thing to be eaten? — He answered, By Allah, I have not even any thing to be drunk;

and I, by Allah, have passed two days without eating aught, and I am now in want of a morsel. So she said to him, Hast thou not any money? He replied, Allah preserve this chest which hath reduced me to poverty! For I have given what I had for it, and become a bankrupt. — And the damsel laughed at him, and said, Arise, seek of thy neighbours something that I may eat; for I am hungry.

Khaleefeh therefore arose and went forth from the chamber, and cried out, O people of the quarter! And they were sleeping: so they awoke and said, What aileth thee, O Khaleefeh? He answered, O my neighbours, I am hungry, and I have not any thing for me to eat. And upon this, one came down to him with a cake of bread, and another with a fragment of bread, and another with a bit of cheese, and another with a cucumber. Thus his lap was filled, and he entered the chamber, and put the whole before her, saying to her, Eat. But she laughed at him, and said to him, How shall I eat of this, when I have not a mug of water whereof to drink, so that I fear I may be choked with a morsel, and die? Khaleefeh therefore said, I will fill for thee this jar. And he took the jar, and went forth into the midst of the quarter, and called out, O people of the quarter! So they said to him, What is thy misfortune this night, O Khaleefeh? And he answered them, Ye gave me, and I have eaten; but I am thirsty: therefore give me to drink. And this one came down to him with a mug, and this with

a ewer, and this with a water-bottle; and he filled the jar, went with it into the chamber, and said to the damsel, O my mistress, there remaineth to thee no want. She replied, True: there remaineth to me no want at present. He then said to her, Speak to me, and tell me thy story. And she replied, Wo to thee! If thou know me not, I will acquaint thee with myself. I am Koot-el-Kuloob, the slave-girl of the Khaleefeh Hároon Er-Rasheed. The lady Zubeydeh hath become jealous of me, and stupefied me with benj, and put me into this chest. — Then she said, Praise be to God that this easy event happened, and that another event happened not! But this happened not to me save for the sake of thy good fortune; for thou wilt undoubtedly receive from the Khaleefeh Er-Rasheed a large sum of money, that will be the cause of thy becoming rich. — Upon this, Khaleefeh said to her, Is not he Er-Rasheed in whose palace I was imprisoned? She answered, Yes. And he said, By Allah, I have not beheld any one more avaricious than he, that piper of little goodness and intellect! For he caused me to receive, yesterday, a hundred blows with a staff, and gave me one piece of gold, although I had taught him the art of fishing, and made him my partner; and he acted perfidiously to me. — So she said to him, Abstain from this foul language, and open thine eyes, and behave respectfully when thou seest him after this; for if so, thou wilt attain thy desire. And when he heard her words, he was as though

he had been sleeping, and awoke; and God removed the veil from his judgment, for the sake of his good fortune; wherefore he replied, On the head and the eye. Then he said to her, In the name of Allah, sleep.

Accordingly she arose, and laid herself down and slept, and he slept at a distance from her until the morning; and when she arose in the morning, she demanded of him an inkhorn and a piece of paper. So he brought them to her; and she wrote to the merchant who was the companion of the Khaleefeh, acquainting him with her case, and the events that had happened to her; that she was in the abode of Khaleefeh the fisherman, and that he had purchased her. Then she gave to him the paper, and said to him, Take this paper, and go with it to the jewel-market, and inquire for the shop of Ibn-El-Kirnás the jeweller, and give him this paper without speaking. Khaleefeh therefore replied, I hear and obey. He took the paper from her hand, and went with it to the jewel-market, and inquired for the shop of Ibn-El-Kirnás. So they directed him to it, and he came to him and saluted him, and he returned his salutation, but despised him, and said to him, What dost thou want? And he handed to him the paper, which he took; but he read it not, imagining that he was a pauper, who desired of him an alms; wherefore he said to one of his pages, Give him half a piece of silver. So Khaleefeh said to him, I have no need of alms; but read thou the paper. He therefore took the

paper and read it, and he understood its contents; and when he knew what it contained, he kissed it, and put it on his head, and, rising, he said to Khaleefeh, O my brother, where is thy house? Khaleefeh said to him, And what desirest thou with regard to my house? Is it thy desire to go to it to steal my slave-girl? — He answered him, No: but I will buy for thee something that thou shalt eat with her. So thereupon Khaleefeh replied, My abode is in such a quarter. And the jeweller said to him, Thou hast done well. May God not give thee health, O unfortunate! ³⁶ — Then he cried out to two of his black slaves, and said to them, Go with this man to the shop of Mohsin the money-changer, and say to him, O Mohsin, give this person a thousand pieces of gold, — and return ye with him to me speedily. — Accordingly the two slaves went with Khaleefeh to the shop of the money-changer, and said to him, O Mohsin, give this man a thousand pieces of gold. He therefore gave him them, and Khaleefeh took them, and returned with the two slaves to the shop of their master; whom they found riding upon a light-paced mule worth a thousand pieces of gold, with the memlooks and pages around him, and by the side of his mule was a mule like it, saddled and bridled. The jeweller then said to Khaleefeh, In the name of Allah, mount this mule. But Khaleefeh replied, I will not mount. By Allah, I fear that she would throw me. — The merchant Ibn-El-Kirnás, however, said to him, By Allah, thou must mount.

So Khaleefeh advanced to mount her, and he mounted her back-foremost, and laid hold of her tail, and cried out; whereupon she threw him on the ground, and the people laughed at him; and he rose and said, Did I not say to thee, I will not mount this great ass?

Then Ibn-El-Kirnás left Khaleefeh in the market, and went to the Prince of the Faithful, and gave him information of the damsel; after which he returned, and removed her to his own house. And Khaleefeh went to his house to see the damsel, and beheld the people of the quarter assembled, and saying, Verily Khaleefeh is to-day altogether terrified!³⁷ Whence can this damsel have come into his possession? — And one of them said, 'This man is a mad rascal. Probably he found her in the way, intoxicated, and carried her and brought her to his house, and hath not absented himself save because he knew his crime. — And while they were talking, lo, Khaleefeh approached them; and they said to him, How is thy condition, O poor man? Dost thou not know what hath happened to thee? — He answered, No, by Allah. And they said, Just now some memlooks came and took thy slave-girl, and they sought thee, but found thee not. So Khaleefeh said, How did they take my slave-girl? And one said, Had he fallen in their way, they had slain him. And Khaleefeh paid no regard to them; but returned running to the shop of Ibn-El-Kirnás; and he saw him riding, and said to him, By Allah, it is not right in thee; for thou

divertedst my attention, and sentest thy mem-looks, and they have taken my slave-girl. And he replied, O madman, come hither, and be thou silent! Then he took him and conducted him to a house of handsome construction, which he entered with him, and he saw the damsel sitting in it upon a couch of gold, surrounded by ten slave-girls resembling moons. And when Ibn-El-Kirnás saw her, he kissed the ground before her; and she said to him, What hast thou done with my new master, who purchased me with all that he possessed? He answered her, O my mistress, I have given him a thousand pieces of gold. And he related to her the story of Khaleefeh from its beginning to its end; whereupon she laughed, and said, Blame him not; for he is a man of the vulgar class. Then she said, And these thousand pieces of gold besides are a present from me to him; and if it be the will of God (whose name be exalted!), he shall receive from the Khaleefeh what will enrich him.

Now while they were talking, lo, a eunuch from the palace of the Khaleefeh advanced, demanding Koot-el-Kuloob; for the Khaleefeh knew that she was in the house of Ibn-El-Kirnás, and when he knew that, he could not endure her absence, wherefore he gave orders to bring her. And when she went to him, she took Khaleefeh with her. She went on until she approached the Khaleefeh; and on her coming to him, she kissed the ground before him; and he rose to her and saluted her and welcomed her, and asked

her how had been her state with him who had purchased her. So she answered him, He is a man named Khaleefeh the fisherman, and here he is, standing at the gate; and he hath mentioned to me that he hath a reckoning to make with our lord the Prince of the Faithful, on account of the partnership that was between him and the Prince of the Faithful in the trade of fishing. Upon this the Khaleefeh said, Is he standing there? She answered, Yes. And he gave orders to bring him. Therefore he came; and he kissed the ground before the Khaleefeh, and prayed for the continuance of his glory and blessings; and the Khaleefeh wondered at him, and laughed at him, and asked him how he had conducted himself to Koot-el-Kuloob. So he told him that he had treated her respectfully, and he repeated to him the account of all that had happened to him from first to last, while the Khaleefeh laughed at him. He told him the story of the eunuch, and what happened to him with him, and how he gave him the hundred pieces of gold, in addition to the piece of gold that he had received from the Khaleefeh. He told him also of his entering the market, and his buying the chest for the hundred pieces of gold and one, not knowing what was in it; and he related to him the whole story, from the beginning to the end. And the Khaleefeh laughed at him; his bosom became dilated, and he said to him, We will do as thou desirest, O thou who hast conveyed to the owner his rightful property! Then he was silent.

And after that, the Khaleefeh gave orders to present him with fifty thousand pieces of gold, and a sumptuous robe of honour, of the apparel of the great Khaleefehs, and a mule; and he gave to him black slaves to serve him. Thus he became as though he were one of the Kings of that age. And the Khaleefeh was rejoiced at the return of his slave-girl, and knew that all this was of the doings of the lady Zubeydeh, the daughter of his uncle; wherefore his rage against her was excessive, and he forsook her for a length of time, and visited her not, nor inclined to her.

So when she was certified thereof, she was affected with great anxiety on account of his wrath. Her complexion became sallow after redness; and when endurance wearied her, she sent a letter to the son of her uncle, the Prince of the Faithful, apologizing to him, and confessing her crime; and she recited these verses:—

I long to experience your former approbation, that I may
quench the fire of my grief and sorrow.

O my lord, have pity for the excess of my passion; for this
that I have suffered from you is sufficient!

My patience hath failed since your estrangement, O my
beloved, and what was bright in my life you have
rendered turbid.

I shall live if you fulfil the vows that you made me; and if
you grant me not fulfilment, I shall die.

Suppose I have committed a crime: forgive it. For, by
Allah, how sweet is the beloved when he pardoneth!

Therefore when the letter of the lady Zubeydeh came to the Prince of the Faithful, and he read

it, he knew that she had acknowledged her crime, and sent to apologize to him for that which she had done. So he said within himself, Verily God forgiveth all sins; for He is the Very Forgiving, the Merciful.³⁸ And he sent to her a reply to her letter, containing the expression of his satisfaction and forgiveness, and pardon of what was past; whereupon she experienced great joy.

The Khaleefeh then assigned Khaleefeh a monthly allowance of fifty pieces of gold, and he acquired, in the estimation of the Khaleefeh, great dignity and high rank, and honour and respect. Khaleefeh kissed the ground before the Prince of the Faithful on his going forth, and went forth walking with stately gait; and when he came to the entrance, the eunuch who had given him the hundred pieces of gold saw him and knew him, and said to him, O fisherman, whence came to thee all this? So he told him what had happened to him from first to last. And the eunuch rejoiced at that, seeing that he had been the cause of his becoming rich; and he said to him, Wilt thou not give me a present from this wealth that hath become thine? And Khaleefeh put his hand to his pocket, and took forth from it a purse containing a thousand pieces of gold, which he handed to the eunuch; but the eunuch said to him, Take thy wealth. May God bless thee in it! — And he wondered at his generosity, and the liberality of his mind, considering his late poverty. Khaleefeh then went

forth from the eunuch, riding upon the mule, and attended by the servants with their hands upon her haunches. Thus he proceeded until he came to the Khán, the people diverting themselves with gazing at him, and wondering at the glory that had betided him; and they advanced to him after he had alighted from the mule, and asked him respecting the cause of that good fortune. He therefore acquainted them with the events that had happened to him from first to last. Then he purchased a house of handsome structure, and expended upon it a large sum of money, so that it became perfect in beauty. He took up his abode in that house; and when he had settled himself in it, he demanded for himself in marriage one of the daughters of the chief men of the city, of the beautiful damsels, and took her as his wife; and he experienced the utmost delight, and exceeding pleasure, and happiness. He became in a state of abundant affluence and complete prosperity; and when he beheld himself in that state of enjoyment, he thanked God (whose perfection he extolled, and whose name he exalted!) for the abundant affluence and successive favours that He had bestowed upon him, praising his Lord with the praise of the grateful. He used frequently to visit the Khaleefeh Hároon Er-Rasheed, being well received by him, and Er-Rasheed used to cover him with his benefits and munificence. So Khaleefeh ceased not to live in a state of the most perfect affluence and happiness and glory and

hilarity, enjoying abundant wealth and rising elevation, and a pleasant, agreeable life, and pure, grateful delight, until he was visited by the terminator of delights and the separator of companions. — Extolled be the perfection of Him to whom belong glory and permanence, and who is living, everlasting, who will never die! ³⁹

NOTES TO CHAPTER TWENTY-SIXTH

NOTE 1. This is explained by Note 81 to Chapter v.

NOTE 2. The "bayád" is a fish of the genus *silurus*. It is common in the Nile.

NOTE 3. "Mo'allim" (vulgarly pronounced "M'allim") is a title usually given in Egypt and other Arab countries to any Christian or Jew; and also to a master in any art or trade. It signifies "teacher."

NOTE 4. The Arabs in general are extremely fearful of the influence of the evil eye upon articles of food, which, by many persons who deal in them, are consequently concealed from the public gaze.

NOTE 5. What is commonly called a "mowwál," but properly "mawáleeyà" according to some, or, according to others, "mawáliyà," is a kind of short poem. It generally consists of five lines, the measure of which is like a species of the "beseet,"

--o-- | -o- | --o- | --

admitting, however, of licences not allowed by the strict rules of prosody; and all these five lines, except the penultimate, end with the same rhyme. The language of the mowwál, if I may judge from all the poems of this kind that I have seen and heard, is a mixture of the classical and the vulgar.

NOTE 6. My original here presents an evident error, which I have corrected.

NOTE 7. In my original, this person is said to be "the Virgin," as though the dreamer were a Christian.

NOTE 8. Aboo-Bekr received from Mohammad the surname of "the Very Veracious" (es-Siddeek) on account of his asserting the truth of the Prophet's miraculous Night-Journey.

NOTE 9. Perhaps "Sa'ádeh" (which signifies "felicity," "prosperity," &c.,) was the name of the Jew's daughter, and from her he was called "Abu-s-Sa'ádát;" though Khaleefeh supposed it to be the name of his wife.

NOTE 10. The words which compose the profession of the faith of El-Islám ("There is no deity but God: Mohammad is God's Apostle") are commonly called "the Two Sayings."

NOTE 11. Some readers may imagine that a Muslim, in his own country, could not be beaten at the command of a Jew; but Arabs have not unfrequently thus suffered both from Christians and Jews under the domination of the Memlooks and Turks.

NOTE 12. The Muslims believe that the number of the faithful is decreed by God, and that no act of man can increase or diminish it.

NOTE 13. It is said, at the close of the story, that Khaleefeh resided in a Khán; and the Breslau edition describes him as dwelling in a magazine of a ruined Khán. According to my original, his habitation seems to have been a closet adjoining a ruined saloon. The word which I have rendered "chamber" generally signifies "house."

NOTE 14. That is, his mind, under the influence of hasheesh, suggested to him the idea of stripping himself, &c. Most of Khaleefeh's oddities are such as might be the effect of hasheesh. See the fourth paragraph of Note 22 to Chapter iii.

NOTE 15. See above, Note 13.

NOTE 16. A "memrak" is generally a kind of small lantern for the admission of air, in the roof of a chamber: its form is octagonal; and its sides are of wooden lattice-work, supporting a cupola. But this term is also applied to a simple aperture in the roof, made for the same purpose, or to admit light.

NOTE 17. The "kamar" is a kind of belt containing a purse for money. [It is the usual belt worn by grooms in Cairo, and is commonly used by all classes in travelling, under the shirt, as a safe receptacle for money.—ED.]

NOTE 18. By "Suleymán's prison" is meant one of the bottles of brass in which Suleymán confined the refractory Jinn, as mentioned in two former tales in this work.

NOTE 19. Here, and in the next sentence, I read "kóm" (a mound) instead of "karm," which signifies "a grapevine."

NOTE 20. The "shemleh" is a kind of cloak, or wrapper, entirely enveloping the person.

NOTE 21. The "herám" (more properly "chrám") is a kind of woollen sheet, mostly used by the western Arabs, both to envelop the body by day and as a night-covering. It is so called because it is similar to the covering of the body worn during the performance of the rites of pilgrimage.

NOTE 22. Imagining the fish to be from Paradise, he thought that this prayer would surely be answered.

NOTE 23. This is said ironically; for the commencement of the day was unfortunate, and its end seemed to be unfortunate also.

NOTE 24. See Note 32 to Chapter v.

NOTE 25. The "shebbábeh" is a kind of flageolet, made of reed.

NOTE 26. My sheykh states that "shukeyr" is a diminutive form of "ashkar," which signifies "of a ruddy complexion," and also "tawny."

NOTE 27. "Kerish-en-Nukhál" may be rendered "Paunch of Bran." This nickname is applied by Khaleefeh to the Wezeer Jaafar.

NOTE 28. His case was like that of a peasant, who, on his demanding money due to him from the government for grain, or on some other account, is imprisoned for arrears of taxes due from his fellow-villagers; for tyrannical measures of this kind have been often practised.

NOTE 29. In my original, "that of Khaleefeh." I follow the reading which Trébutien's version shews to be that of Von Hammer's manuscript.

NOTE 30. Hamzeh was a brother of El-'Abbás, from whom the Khaleefehs of Baghdád derived their origin; and 'Akeel was a son of Aboo-Tálib, another brother of El-'Abbás.

NOTE 31. The meaning of this expression is, "I hope that thou hast good news to tell."

NOTE 32. That is, "to the Prince whose munificence is as a great river."

NOTE 33. "Nákhoodah" is a title of a master of a ship, and "zuleyt" is a term often applied to a low fellow.

NOTE 34. "Yásemeen" and "Narjis" (or Jasmine and Narcissus) are to be understood as the names of two female slaves, or, perhaps, two eunuchs, attendants of Koot-el-Kuloob.

NOTE 35. This is the *Lawsonia inermis*. See Volume i. p. 304.

NOTE 36. This is to be understood as said in jest.

NOTE 37. I here read "mar'oob" (terrified) instead of "marhoob," which signifies "terrible."

NOTE 38. These words, "Verily God forgiveth," &c., are part of the fifty-fourth verse of the thirty-ninth chapter of the Kur-án.

NOTE 39. The next two stories in my original I omit. The first of these, which is "Mesroor and Zeyn-el-Mawásif," is a tale of the illicit amours of a Christian and a Jewess, who dupes her husband in various abominable ways. The husband, to separate her from her paramour, takes her with him on a journey; but she prefers a malicious suit against him to four judges, professing herself a Muslimeh, denying that she is his wife, and falsely accusing him of having defrauded her of fifteen thousand pieces of gold; and all the four judges, captivated by her beauty, decide in her favour. She receives the above-mentioned sum, and with other valuables, returns to her lover, who embraces El-Islám, and marries her. Her former husband also returns, and, by her direction, one of her female slaves informs him that she is dead, and shews him her pretended tomb: the Jew throws himself upon the tomb and faints, and while he is insensible, the female slave puts him into the tomb and closes it over him. — From this brief statement the reader will see that it is not a story fit to be included in the present series.

The other story is that of "Noor-ed-Deen and Maryam," which I omit because part of it is very similar to the story of "'Alee Shér and Zumurrud," and part to that of "'Alá-ed-Deen Abu-sh-Shámát," and neither of these two tales is among the best of the collection.

Then follow two anecdotes, of the latter of which I here give a translation. It commences with part of the Eight Hundred and Ninety-sixth Night, and ends with part of the Eight Hundred and Ninety-ninth.

Anecdote of a Man of Baghdád and his Slave-girl

There was in ancient times, a man in Baghdád, of the sons of the people of affluence, who inherited from his father abundant wealth, and he was enamoured of a slave-girl; wherefore he purchased her. She loved him as he loved her; and he ceased not to expend upon her until all his wealth passed away, and there remained not of it aught. He sought for some means of subsistence, but could not obtain it. And this young man, in the days of his riches, used to attend the assemblies of the scientific on account of his art in singing, in which he attained the utmost excellence; and he asked advice of one of his brethren, who said to him, I know not any occupation for thee better than thy singing with thy slave-girl; for by so doing thou wilt obtain much money, and eat and drink. But he and the damsel disliked that; and his slave-girl said to him, I have devised for thee a plan. And what, said he, is it? She answered, Thou shalt sell me, and we shall be delivered from this difficulty, I and thou, and I shall be in affluence, for none will buy such a one as myself but a person of affluence, and thus I may be a means of my return to thee. He therefore took her forth to the market, and the first person who saw her was a Háshimee,¹ of the people of El-Basrah, who was a well-bred man, polite, generous of soul; and he bought her for one thousand and five hundred pieces of gold. — But, says the young man, the owner of the slave-girl, when I had received the price, I repented and wept, I and the damsel, and I requested the cancelling of the sale. The Háshimee, however, would not consent. So I put the pieces of gold into the purse, and I knew not whither to go; for my house was rendered desolate by her absence; and I wept and slapped myself and wailed as I had never done before. I entered one of the mosques, and sat weeping in it: and I was so stupefied that I became unconscious;

¹That is, a descendant of Háshim, the Prophet's great-grandfather, from whom also descended the 'Abbásee Khaleefehs. The Háshimees in general were famous for their generosity.

and I slept, having put the purse beneath my head as a pillow. But I was not aware of it when a man pulled it from beneath my head, and departed with rapid pace. Then I awoke, alarmed and terrified, and found not the purse. I therefore rose to run after him; and, lo, my feet were tied by a rope: so I fell upon my face; and I proceeded to weep and to slap myself, saying to myself, Thy soul hath quitted thee, and thy wealth is lost!

My affliction was excessive; and I came to the Tigris, put my garment over my face, and cast myself into the river. But the persons present, perceiving me, said, Verily this is on account of a great trouble that hath befallen him! — and they cast themselves after me, and took me forth, and asked me respecting my case. I therefore informed them of the events that had befallen me, and they grieved thereat. Then a sheykh from among them came to me, and said, Thy wealth hath gone, and how would'st thou be the cause of the loss of thy soul, and become one of the people of the fire? Arise, and accompany me, that I may see thine abode. — And I did so; and when we came to my abode, he sat with me a while, until my feelings had become tranquil, and I thanked him for that. He then departed; and when he went forth from me, I was at the point of slaying myself; but I remembered the world to come, and the fire; and I went forth from my house, fleeing to one of my friends, and informed him of the events that had befallen me; whereupon he wept in compassion for me, and gave me fifty pieces of gold, saying, Accept my advice, and go forth immediately from Baghdád, and make use of this money for thy maintenance until thy heart shall be diverted from the love of her, and thou shalt cease to care for her. Thou art of the sons of the secretaries and writers, and thy hand-writing is excellent, and thy polite attainments are surpassing: seek then whom thou wilt of the intendants, and throw thyself upon his generosity. Perhaps God will reunite thee with thy slave-girl. — And I attended to his advice. My resolution had become strengthened, and somewhat of my trouble

of mind had quitted me; and I determined that I would repair to the province of Wásit;² for I had in it relations.

Accordingly I went forth to the bank of the river, and I saw a moored vessel, the crew of which were transporting to it goods and costly stuffs: so I asked them to take me with them, but they replied, This vessel belongeth to a Háshimee. We cannot take thee in this garb. — I however excited their desire for recompense; and thereupon they said, If it must be so, pull off these costly clothes that are upon thee, and put on the clothes of the sailors, and sit with us as though thou wert one of us. I therefore returned, and bought some sailors' clothes, and put them on, and came again to the vessel, which was going to El-Basrah. I embarked with the crew; and but a little while had elapsed when I saw my slave-girl herself, attended by two slave-girls to serve her. So the rage that I suffered became appeased, and I said within myself, Now I shall see her, and hear her singing, until we arrive at El-Basrah. And very soon came the Háshimee, riding, and with him a party of people; and they embarked in that vessel. I proceeded down the river with them, and he caused the food to be brought forth, and ate with the damsel, while the rest ate in the midst of the vessel. The Háshimee then said to the damsel, How long shall continue this abstaining from singing, and this constant mourning and weeping? Thou art not the first who hath become separated from the object of love. — So I knew what she felt with respect to her love of me. Then he put a curtain before the damsel at the side of the vessel, and, having called those who were by me, he sat with them, outside the curtain; and I asked respecting them, and, lo, they were his brothers. He caused the servants to bring out to them what they required of wine and dried fruits, and they ceased not to urge the damsel to

² A city on the Tigris, founded by El-Hajjáj. [According to Yákoot, in his homonymous geographical Dictionary, the "Mushtarak," the city was founded in the year of the Flight 484, and was named Wásit because it was situate midway between El-Basrah and El-Koofeh.—ED.]

sing until she called for the lute, and tuned it, and began to sing; and she sang these two verses:—

The company went away with my beloved at night, and
forbore not from going with the desire of my heart;
And in the heart of the enamoured, since their camels de-
parted a fire like that of the ghadà³ hath raged.

Then weeping overpowered her, and she threw down the lute and ceased from singing. So the party were troubled, and I fell down in a fit, and the people thought that I had become possessed;⁴ wherefore one of them began to recite some words in my ear;⁵ and they ceased not to soothe the damsel, and to beg her to sing, until she tuned the lute again, and began to sing; and she sang this couplet:—

I stood and bewailed travellers who had departed. They
are in my heart though they have gone far away.
And I stood by the ruins, asking respecting them; and the
house was desolate, and the abodes were uninhabited.

She then fell down in a fit, and a lamentation arose from the people. I, also, cried out, and fell down senseless; and the sailors were alarmed at me; and one of the pages of the Hâshimee said, How is it that ye have conveyed with you this madman? One of them therefore said to the others, When ye have arrived at one of the villages, turn him out, and rid us of him.

So great trouble affected me thereat, and painful torment of mind; but I hardened myself to the utmost, and said within myself, I have no resource by which to save myself from their hands except my informing her of my situation in the vessel, that she may not allow my going out. We then proceeded until we came near to a cultivated tract; whereupon the master of the vessel said, Go ye up with us to the bank. Accordingly the party landed; and it was even-tide. I therefore arose and went behind the curtain,

³ See Note 24 to Chapter vi.

⁴ In the original "sureatu." See Note 107 to Chapter xi.

⁵ To exorcise the Jinnee.

took the lute, and played several different airs, one after another, and I played an air that she had learned of me: then I returned to my place in the vessel. And after that, the people descended from the bank, and returned to their places in the vessel; and the moon shone upon the shore and the river: so the Háshimee said to the damsel, By Allah I conjure thee that thou trouble not our life. She therefore took the lute, and touched it with her hand, and uttered a groan, whereat they imagined that her soul had quitted her. Then she said, By Allah, my master is with us in this vessel! The Háshimee replied, By Allah, were he with us, I would not debar him from our society; for perhaps he might alleviate thy sorrow, and we should enjoy thy singing; but his being in the vessel is a thing far from truth. Upon this she said, I cannot strike the lute and play over different airs when my master is with us. The Háshimee said, We will ask the sailors. And she replied, Do so. He therefore asked them, and said, Have ye taken any one with you as a passenger? And they answered, No:—and I feared that the inquiry would stop: so I laughed, and said, Yes; I was her master, and I taught her when I was her lord. And she said, By Allah, this is the speech of my lord! Therefore the pages came to me and took me to the Háshimee; and when he saw me, he knew me, and he said, Wo to thee! What is this condition in which thou art, and what hath befallen thee that thou hast become in this state?—So I related to him the events of my case, and wept, and the wailing of the damsel was loud from behind the curtain, and the Háshimee also wept, he and his brothers, with a violent weeping, in pity for me.

He then said, By Allah, I have not drawn near to this damsel, nor have I heard her sing, to this day! I am a man on whom God hath bestowed ample wealth, and I only came to Baghdád to hear singing, and to demand my pensions of the Prince of the Faithful. I had attained both objects; and when I desired to return to my home, I said within myself, I will hear somewhat [more] of the

singing of Baghdád. I therefore purchased this damsel, and I knew not that ye were in this state. So I call God to witness that, when I arrive at El-Basrah, I will emancipate this damsel, and marry thee to her, and I will grant you allowances sufficient for you, and more; but on the condition that, when I desire to hear her sing, a curtain shall be suspended for her, and she shall sing behind the curtain; and thou shalt be of the number of my brethren and my boon-companions. — So I rejoiced thereat. Then the Háshimee put his head within the curtain, and said to her, Will that content thee? And she betook herself to praying for him and thanking him. He then called for a page belonging to him, and said to him, Take the hand of this young man, pull off his clothes, and dress him in costly apparel, and perfume him with incense, and bring him to us. Accordingly the page took me, did with me as his master had ordered him, and brought me to him; and he put before me wine, like as he had put before them. The damsel then began to sing with the sweetest modulations, singing these verses:—

They reproached me for having shed my tears when the
beloved came to bid farewell.

They have not experienced the taste of separation, nor the
fire of sorrow that burneth my bosom.

Only the afflicted knoweth what is love; he whose heart
is lost amid those dwellings.

— And the party were moved thereby with exceeding delight; and the joy of the young man so increased thereat that he took the lute from the damsel, played with it the sweetest modulations, and sang these verses:—

If thou ask a favour, ask it of the generous, who hath known,
unceasingly, riches and opulence;

For asking of the generous is productive of honour, and
asking of the base is productive of disgrace.

When abasement is a thing not to be avoided, meet with it by asking of the great.

Thine honouring the great is no abasement of thyself: it is only abasement to honour the little.

And the people (says the young man) rejoiced in me; their joy was excessive, and they ceased not to be in a state of joy and happiness, I singing a while, and the damsel a while, until we arrived at one of the ports.

The vessel moored there, and all who were in it went up on shore. I, also, went up; and I was intoxicated: so I sat, and sleep overcame me, and I slept; and the passengers returned to the vessel, which proceeded down the river with them, they not knowing of my absence; for they were likewise intoxicated; and I had given the money for my maintenance to the damsel, and there remained not with me aught. They arrived at El-Basrah; and I awoke not save by reason of the heat of the sun: and thereupon I arose and looked; but saw not any one; and I had forgotten to ask the Háshimee his name, and where was his house at El-Basrah, and how he was known. I therefore became perplexed, and it seemed as though the state of joy in which I had been at finding the damsel had been a dream. I ceased not to remain in a state of perplexity until a great vessel passed by me, and I embarked in it and entered El-Basrah. I knew not in it any one, nor knew I the house of the Háshimee; and I came to a grocer, procured from him an inkhorn and a piece of paper, and sat writing; and he admired my hand-writing, and, seeing my dress to be dirty, asked me respecting my case. So I informed him that I was a stranger, a poor man; whereupon he said, Wilt thou reside with me, and receive every day half a piece of silver, and thy food and thy clothing, and manage for me the accounts of my shop? And I answered him, Yes:— and I resided with him, managed his affairs, and regulated for him his income and expenditure; and when a month had expired, the man saw his income to be increased, and his expenditure diminished. He therefore thanked me for

that, and assigned me every day a piece of silver, until the year had passed, when he proposed to me that I should marry his daughter, and that he should make me his partner in the shop. And I gave him my assent thereto, took my wife, and kept to the shop. But I was broken in spirit and heart, with an aspect of grief. And the grocer used to drink, and invite me to do so; but I refused on account of my grief.

I remained in that state for a period of two years; and while I was in the shop, lo, there was a company having with them food and drink, and I asked the grocer respecting the matter, and he said, This is the day of the men of pleasure, when the people of mirth and sport, and the young men of affluence, go forth to the bank of the river, to eat and drink among the trees on the river of El-Ubulleh.⁶ And thereupon my soul invited me to divert myself with the sight of this thing, and I said within myself, Perhaps, when I see these people, I shall meet her whom I love. So I said to the grocer that I desired to do that; and he replied, Go forth with them as thou desirest. He then prepared for me some food and wine, and I proceeded until I came to the river of El-Ubulleh; but, lo, the people were departing. I therefore desired to depart with them; and, behold, there was the captain of the vessel in which were the Hâshimee and the damsel, he himself; and he was proceeding along the river of El-Ubulleh. So I cried out to him and his party; and he and those who were with him knew me, and they took me in among them, and said to me, Art thou living? And they embraced me, and asked me respecting my story; wherefore I acquainted them with it; and they said to me, We imagined that intoxication had overpowered thee, and that thou wast drowned. I then

⁶ In the word "Ubulleh," in my original, y is erroneously put for b. — Among the innumerable canals of El-Basrah, El-Idreesee especially distinguishes that called "the river of El-Ubulleh;" stating its length to be twelve miles, and this also to be the distance between El-Basrah and the town of El-Ubulleh. On its banks were numerous pleasure-houses, and orchards adjacent one to another, seeming to form one great garden, and all confined within one wall. — See Jaubert's translation, vol. i. pp. 368, 369

asked them respecting the state of the damsel, and they replied, When she knew of thy being lost, she rent her clothes, and burned the lute, and betook herself to slapping and wailing; and when we returned with the Háshimee to El-Basrah, we said to her, Abstain from this weeping and mourning. But she replied, I will put on black apparel, and make me a tomb in the side of this house, and I will remain by that tomb, and repent of singing.⁷ And we allowed her to do so, and she hath remained in that state until now.

Then they took me with them; and on my arriving at the house, I saw her in that state; and when she saw me, she uttered a great groan, so that I imagined she had died; and I embraced her with a long embrace. The Háshimee then said to me, Take her. I replied, Yes; but emancipate her as thou promisedst me, and marry me to her. And he did so, and gave us costly goods, and abundance of apparel, and furniture, and five hundred pieces of gold, saying, This is the amount of what I desire to allow you two every month; but on the condition of thy being my boon-companion, and of my hearing the damsel sing. After that, he appropriated to us exclusively a house, and gave orders to convey to it all that we required; and when I went to that house, I found it covered with furniture and stuffs, and I conveyed to it the damsel. Then I came to the grocer, informed him of all that had happened to me, and begged that he would absolve me of guilt in divorcing his daughter without her having committed any fault. I gave her her dowry, and what was incumbent on me;⁸ and I have remained with the Háshimee in this state two years, and become a person of great affluence. The state in which I was with the damsel in Baghdád was restored to me, and God, the Bountiful, hath dispelled our trouble, loaded us with abundant benefits, and made the result of our patience

⁷ For music was condemned by the Prophet. — See vol. i. p. 306.

⁸ That is, money for her maintenance until the expiration of the period during which she could not contract a new marriage. — See the fourth paragraph of Note 39 to Chapter iv.

to be the attainment of our desire. To Him then be praise, first and last! — And God is all-knowing.

Next follows the Story of “the King Jeleé’ád and his Son and the Wezeer Shemmás,” which ends with part of the Nine Hundred and Thirtieth Night. This is one of the two stories which El-Mes’oodee mentions as being similar to the Hezár Afsáneh. Von Hammer, speaking of the tales which he regards as being of Indian origin, and among which he includes this story, says, “Sous le rapport de leur antiquité et de la morale qu’elles renferment, elles méritent la plus grande attention, mais d’un autre côté elles ne sont rien moins qu’amusantes;” ⁹ and as I fully agree with him that the story of Jeleé’ád is far from being amusing, I omit it. Much of it appears to me extremely puerile; and upon the whole I think it very inferior in interest to most of the tales in the present work.

⁹ Preface, in Trébutien’s version, p. xxv.

CHAPTER XXVII

COMMENCING WITH PART OF THE NINE HUNDRED
AND THIRTIETH NIGHT, AND ENDING WITH
PART OF THE NINE HUNDRED AND FORTIETH

THE STORY OF ABOO-SEER AND ABOO-KEER

THERE were, in the city of Alexandria, two men, one of whom was a dyer, and his name was Aboo-Keer; and the other was a barber, and his name was Aboo-Seer;¹ and they were neighbours, each to the other, in the market; the shop of the barber being by the side of the shop of the dyer. The dyer was a swindler, a liar, a person of exceeding wickedness: he was as though the temple of his head were cut out of rock, or made from the threshold of the synagogue of the Jews: he was not ashamed of any disgraceful action that he committed among the people. It was his custom, when any one gave him a piece of stuff to dye, to demand of him the pay first, and to make him believe that he would buy with it materials wherewith to dye. So the man would give him the pay in advance; and when he had received it of him, he would expend it for food and drink. Then he would sell the stuff that he had received, after its owner had gone, and expend its price for food and drink

and other things. He ate nothing but what was good, of the most excellent of food; nor did he drink save of the best of the drinks that dispelled the reason. And when the owner of the stuff came to him, he would say to him, To-morrow come to me before sunrise, and thou wilt find thy stuff dyed. Therefore the owner would go, and say within himself, One day soon followeth another. Then he would come to him the next day, at the time appointed; and the dyer would say to him, Come to-morrow; for yesterday I was not at leisure, having with me guests; so I was occupied in doing what was expedient for them until they went. To-morrow, before sunrise, come and receive thy stuff dyed. — And he would go, and come to him again on the third day; when the dyer would say to him, Verily I was yesterday excusable; for my wife gave birth to a child in the night, and all the day I was engaged in transacting affairs; but, to-morrow, without fail, come and receive thy stuff dyed. The man would therefore come to him again at the time appointed, and the dyer would practise with him some other stratagem, of any kind, and swear to him. And he would not cease to promise him and to swear when he came to him, until the customer would become impatient, and say to him, How often wilt thou say to me, To-morrow? Give me my stuff; for I do not desire it to be dyed. — And thereupon the dyer would say, By Allah, O my brother, I am abashed at thee; but I will tell thee the

truth; and may God harm every one who harmeth men with respect to their goods! So the man would say to him, Tell me what hath happened. And he would reply, As to thy stuff, I dyed it in a manner unequalled, and spread it upon the rope, and it was stolen, and I know not who stole it. Therefore if the owner of the stuff were of the people of kindness, he would say to him, God will compensate me. And if he were of the people of malevolence, he would persevere in disgracing and insulting him; but nothing would he get from him, even if he complained of him to the magistrate.

He ceased not to do these deeds until he became notorious among the people, and they used to caution one another against him, and to make him a subject of proverbs. They all abstained from employing him; and none used to fall into his snare save he who was ignorant of his conduct; but notwithstanding this, he was sure to experience, every day, insult and disgrace from the creatures of God. So his trade became dull in consequence thereof, and he used to come to the shop of his neighbour the barber Aboo-Seer, and to sit in it, facing the dyeing-shop, and looking at its door; and if he saw any one ignorant of his conduct standing at the door of the dyeing-shop, and having with him something which he desired to be dyed, he would rise from the shop of the barber, and say, What dost thou want, O man? He would answer him, Take and dye for me this thing. And he would say, What

colour dost thou desire? For, with all these bad qualities, he was able to dye all colours; but he never acted honestly with any one, and poverty overcame him. Then he would take the thing of the man, and say to him, Give me the pay in advance, and to-morrow come and take the thing. And the man would give him the pay, and depart; and after the owner of the thing had gone his way, he would take that thing, and repair to the market, and sell it, and buy, with its price, meat and vegetables and tobacco² and fruit, and what else he required. And when he saw standing at the shop any one of those who had given him things to dye, he would not appear to him, nor shew himself to him. Thus he continued to do for years; but it happened to him, one day, that he received a thing of a violent man, and sold it, and expended its price; and its owner came to him every day; but saw him not in the shop; for whenever the dyer saw any one who had aught to demand of him, he used to flee from him into the shop of the barber Aboo-Seer. And when that violent man had not found him in his shop, and this conduct of his wearied him, he repaired to the Kádee, and, having brought one of his sergeants to his shop, nailed up its door in the presence of a company of the Muslims, and sealed it; for he saw not in it aught except some earthen basins broken in pieces, and found not in it any thing to compensate him for his stuff. Then the sergeant took the key, and said to the neighbours, Tell him to bring the

property of this man, and come to receive the key of his shop. And the man and the sergeant went their ways.

Aboo-Seer, upon this, said to Aboo-Keer, What is thy misfortune? For every one who bringeth to thee a thing thou makest to lose it. Whither is gone the property of this violent man? — O my neighbour, he answered, verily it was stolen from me. — Wonderful! replied Aboo-Seer. Whenever any one giveth thee a thing, doth a thief steal it from thee? Art thou at enmity with all the thieves? But I imagine that thou liest. Acquaint me then with thy case. — And he said, O my neighbour, no one has stolen from me aught. — Then what dost thou, asked Aboo-Seer, with the men's goods? He answered him, Whenever any one giveth me aught, I sell it, and expend its price. Aboo-Seer said to him, Is this allowed thee by God? Aboo-Keer replied, I do this only in consequence of poverty; for my trade is unprofitable, and I am a poor man, having nothing in my possession. And he proceeded to talk to him of the unprofitableness of his trade, and the littleness of his business; and Aboo-Seer spoke to him of the unprofitableness of his trade also, and said, I am a craftsman; I have no equal in this city; but no one is shaved at my shop because I am a poor man, and I have conceived a hatred for this art, O my brother. So Aboo-Keer the dyer said to him, And I also have conceived a hatred for my art on account of its unprofitableness. But, O my

brother, what is the inducement for our residing in this town? Let me and thee journey from it, and divert ourselves in other countries, and our arts, which we shall carry with us, will be in demand in all countries; and when we travel, we shall enjoy the fresh air, and be relieved from this excessive anxiety. — And Aboo-Keer ceased not to commend travel to Aboo-Seer until the latter became desirous of emigration. So they both agreed to travel, and Aboo-Keer rejoiced that Aboo-Seer was desirous of doing so; and he recited these verses: —

Transport thyself from home in search of eminence, and travel; for in travels are five advantages;

The dispelling of anxiety, and the gaining of subsistence, and knowledge, and good manners, and the society of the noble.

If it be said that in travels are grief and affliction, and the disunion of friends, and the incurring of difficulties,

The death of a man is better than his living in the abode of contempt between the slanderer and the envier.

And when they determined to travel, Aboo-Keer said to Aboo-Seer, O my neighbour, we have become brothers, and there is no difference between us: so it is requisite that we recite the Fátéhah³ in confirmation of our agreement that he of us who is occupied shall make gain and feed him of us who is unoccupied, and whatever remaineth we will put into a chest; and when we return to Alexandria, we will divide it between us truly and equally. Aboo-Seer replied, And it shall be so. And they recited the Fátéhah in

confirmation of their agreement that the occupied should make gain and feed the unoccupied.

Aboo-Seer locked his shop, and gave the keys to its owner; and Aboo-Keer left the key of his shop with the sergeant of the Kádee, and left the shop closed and sealed. Then they took their things, and in the morning they set forth, embarking in a galleon upon the sea. They departed that day, and aid attended them; and by the complete good fortune of the barber, it happened that among all who were in the galleon there was not a single barber; and there were in it a hundred and twenty men, beside the captain and the sailors. And when they loosed the sails of the galleon, the barber arose and said to the dyer, O my brother, this is a sea: we stand in need here of food and drink, and we have not with us more than a little stock of provisions; but probably some one will say to me, Come hither, O barber: shave me:—and I will shave him for a cake of bread, or for a nuf faddah,⁴ or for a drink of water: so I shall profit thereby; I and thou. And the dyer replied, No harm. Then he laid down his head, and slept, while the barber arose and took his apparatus, together with the cup,⁵ and, having put upon his shoulder a piece of rag to serve instead of the towel (for he was a poor man), passed amid the passengers; and one said to him, Come hither, O crafts-master: shave me. So he shaved him; and when he had shaved that man, he gave him a nuf faddah; whereupon the barber said to him, O

my brother, I have no need of this nuf faddah; and hadst thou given me a cake of bread, it had been a more blessed gift to me on this sea; for I have a companion, and our provisions are but little. And he gave him a cake of bread and a piece of cheese, and filled for him the cup with fresh water. He therefore took those things, and came to Aboo-Keer, and said to him, Take this cake of bread, and eat it with the cheese, and drink what is in the cup. And he took them of him, and ate and drank. Then Aboo-Seer the barber, after that, took his apparatus, with the rag upon his shoulder and the cup in his hand, and went about the galleon, among the passengers; and he shaved one man for two cakes of bread, and another for a piece of cheese. Demands were made for his services; and whenever any one said to him, Shave me, O crafts-master, — he bargained with him for two cakes of bread and a nuf faddah; and there being in the galleon no barber beside him, sunset came not before he had collected thirty cakes of bread and fifteen⁶ nuf faddahs; beside which he got cheese and olives and batárikh.⁷ Whenever he demanded any thing, they gave it him, so that he became in possession of an abundance of things. He also shaved the captain, and complained to him of the smallness of his stock of provisions for the voyage; and the captain said to him, Welcome to thee! Bring thy companion every night, and sup ye with me, and suffer not anxiety as long as ye voyage with us.

He then returned to the dyer, and saw that he had not ceased to sleep: so he woke him; and when Aboo-Keer awoke, he saw at his head an abundance of bread and cheese and olives and batárikh; and he said to Aboo-Seer, Whence gottest thou this? Aboo-Seer answered, From the bounty of God, whose name be exalted! And Aboo-Keer desired to eat; but Aboo-Seer said to him, Eat not, O my brother, of this. Leave it to be of use to us at another time. For know that I have shaved the captain, and I complained to him of the littleness of our stock of provisions; whereupon he said to me, Welcome to thee! Bring thy companion every night, and sup ye with me. And the first time of our supping with the captain is to be this night. — Aboo-Keer however replied, I am sea-sick, and cannot rise from my place: therefore let me make my supper of these things, and go thou alone to the captain. So Aboo-Seer said to him, There will be no harm in that. And he sat diverting himself with looking at him while he ate, and saw him cut off the mouthful as the quarryman cutteth stone from the mountain, and swallow it as the elephant that for days hath not eaten, bolting one mouthful before he had quite swallowed the preceding one, and staring at what was before him with the stare of the ghool, and blowing as bloweth the hungry bull over the straw and the beans. And, lo, a sailor came and said, O craftsman, the captain saith to thee, Bring thy companion, and come to supper. So Aboo-Seer said to

Aboo-Keer, Wilt thou arise and go with us? But he answered him, I am not able to walk. The barber therefore went alone, and he saw the captain sitting with a table before him comprising twenty different kinds of food, or more; and he and his party were waiting for the barber and his companion: so when the captain saw him, he said to him, Where is thy companion? He answered him, O my master, he is sea-sick. And the captain replied, No harm will befall him. His sickness will leave him. Come thou; sup with us; for I was waiting for thee. — Then the captain set apart a dish of kebáb, and put into it some of every kind of food, and it became enough for ten; and after the barber had supped, the captain said to him, Take this dish with thee to thy companion. Accordingly Aboo-Seer took it, and went with it to Aboo-Keer, whom he saw grinding his food with his dog-teeth like the camel, and adding mouthful to mouthful in haste. So Aboo-Seer said to him, Did I not say to thee, Eat not; for the captain hath abundance of good things? See then what he hath sent thee, when I informed him that thou wast sick. — Aboo-Keer replied, Give it me. And Aboo-Seer handed to him the dish; and he took it from him, greedy for it and for other food, like the grinning dog, or the bone-breaking lion, or the rukh' when it pounceth upon the pigeon, or like him who hath almost died of hunger; and Aboo-Keer, seeing some viands, proceeded to eat. Aboo-Seer then left him, and went back to the

captain, and drank coffee⁸ with him; after which he returned to Aboo-Keer, and he saw that he had eaten all that was in the dish, and thrown it aside empty. So he took it and conveyed it to one of the servants of the captain, and went back to Aboo-Keer, and slept until the morning. And on the following day, Aboo-Seer proceeded again to shave; and whenever any thing came to him, he gave it to Aboo-Keer, who ate and drank sitting still, not rising save when he was obliged to do so; and every night, Aboo-Seer brought him a full dish from the captain.

They continued in this state twenty days, until the galleon moored in the harbour of a city; whereupon they both landed from the galleon, and entered the city, and took for them a chamber in a Khán. Aboo-Seer furnished it,⁹ and bought all that they required, and brought some meat and cooked it, while Aboo-Keer slept from the time that he entered the chamber. He awoke not until Aboo-Seer roused him, and put the table before him; and when he awoke, he ate; and after that, he said to Aboo-Seer, Blame me not; for I am giddy. Then he slept again. And they remained in this state forty days. Every day the barber took his apparatus, and went about the city, practised his art for such remuneration as destiny allotted him, and, returning, found Aboo-Keer sleeping. So he would wake him; and when he awoke, he would betake himself to eating with voracity, eating as he who is not satiated nor contented; after which he would

sleep again. He ceased not to do thus for forty days more; and every time that Aboo-Seer said to him, Sit and rest thyself, and go forth and take an airing in the city, for it is a diverting and gay place, and there is no equal to it among the cities, — Aboo-Keer the dyer would reply, Blame me not; for I am giddy. And Aboo-Seer the barber did not like to trouble his heart, nor to make him hear a word that would vex him. But on the forty-first day, the barber fell sick, and was unable to go abroad; and he engaged the door-keeper of the Khán to serve him gratuitously. He performed for them their affairs, bringing them their food and drink; and all the while Aboo-Keer ate and slept. The barber ceased not to employ the door-keeper of the Khán to perform gratuitously his affairs for the space of four days; and after that, the disease of Aboo-Seer became so violent that he was unconscious by reason of its severity.

But as to Aboo-Keer, hunger tortured him. So he arose and searched the clothes of Aboo-Seer, and saw in his possession a sum of money; and he took it, and closed the door of the chamber upon Aboo-Seer, and departed, without informing any one; and the doorkeeper was in the market; wherefore he saw him not when he went forth. Aboo-Keer then betook himself to the market, and clad himself in costly clothes, and proceeded to go about the city, and to divert himself. He saw it to be a city of which he had not found the like among cities; but all the apparel of its

Inhabitants was white and blue, without any other colour. And he came to a dyer, and saw all that was in his shop to be blue; and, producing to him a handkerchief, he said to him, O master, take this handkerchief, and dye it, and receive thy pay. The dyer replied, The pay for dyeing this will be twenty pieces of silver. So Aboo-Keer said to him, We should dye this in our country for two pieces of silver. The man rejoined, Go, dye it in your country; but as to me, I will not dye it save for twenty pieces of silver: the pay will not fall short of this sum in the least. Upon this, Aboo-Keer said to him, What colour dost thou desire to dye it? The dyer answered him, I will dye it blue. Aboo-Keer said to him, I desire that thou shouldst dye it for me red. The man however replied, I know not how to dye red. Aboo-Keer said, Green. The dyer replied, I know not how to dye green. Aboor-Keer said, Yellow. The dyer replied, I know not how to dye yellow. And Aboo-Keer proceeded to enumerate to him the colours, one after another; but the dyer replied, We, in our country, are forty masters, not one more nor one less; and when one of us dieth, we teach his son; and if he leave not a son, we are deficient by one. When one leaveth two sons, we teach one of them; and if he die, we teach his brother. This our trade is strictly regulated; and we know not how to dye any colour except blue alone. — So Aboo-Keer the dyer said to him, Know that I am a dyer, and I know how to dye all colours. I desire

that thou wouldst take me into thy service for pay, and I will teach thee the art of dyeing all colours, that thou mayest glory therein over all the company of dyers. — But he replied, We allow not a stranger to enter our trade ever. Aboo-Keer said to him, And if I open for myself alone a dyeing-shop? The man answered, Thou canst not do that ever. And thereupon Aboo-Keer left him, and went to the second, and he said to him as to the first had said; and he ceased not to go from dyer to dyer until he had gone round to the forty masters; but they would not admit him either as a hired servant or as a master. He went also to the Sheykh of the dyers, and informed him; but he replied, We do not allow a stranger to enter our trade.

So upon this, exceeding rage affected Aboo-Keer, and he went up to complain to the King of that city, and said to him, O King of the age, I am a stranger, and my trade is that of dyeing, and there have happened to me, with the dyers, such and such events. I dye red of various hues, as rose-colour and jujube-colour; and green of various hues, as plant-green, and pistachio-green, and oil-green, and parrot's-wing; and black of various hues, as coal-black and kohl-black; and yellow of various hues, as orange-colour and lemon-colour; — and he proceeded to mention to him all the colours. Then he said, O King of the age, all the dyers who are in thy city are unable to dye any of these colours, and they know not how to dye any colour but blue; yet

they will not admit me among them as a master nor as a hired workman. And the King replied, Thou hast spoken truth as to that matter; but I will open for thee a dyeing-shop, and give thee a capital, and care not thou for them; for whosoever opposeth thee, I will hang him over the door of his shop. He then commanded the builders, and said to them, Repair ye with this master; go about the city with him, and whatsoever place pleaseth him, turn out its owner, whether it be occupied by a shop or a Khán or other building, and build for him a dyeing-shop agreeable with his desire. Whatever he commandeth to do, do it and oppose him not with respect to that which he shall say. — Then the King clad him in a handsome suit of apparel, gave him a thousand pieces of gold, and said to him, Expend them upon thyself until the building shall be completed. He also gave him two memlooks to serve him, and a horse with embroidered saddle and trappings; and Aboo-Keer put on the dress, and mounted the horse, and became as though he were an Emeer. The King, moreover, appropriated to him exclusively a house, and gave orders to furnish it: so they furnished it for him, and he took up his abode in it.

Then, on the following day, he mounted, and went about through the city, with the architects before him, and he ceased not to survey until a place pleased him; whereupon he said, This place is good. They therefore ejected its owner from it, and brought him to the King, who gave

him, as the price of his place, more than would have contented him, and the building proceeded there, Aboo-Keer saying to the builders, Build thus and thus, and do thus and thus,—until they had built for him a dyeing-shop of which the equal existed not. He then presented himself to the King, and informed him that the building of the dyeing-shop was completed, and that only the price of the materials for dyeing was requisite in order to commence work; upon which the King said to him, Take these four thousand pieces of gold, and make them thy capital, and shew me the products of thy dyeing-shop. So he took them, and repaired to the market, and he saw the indigo to be abundant, and [comparatively] of no price. He bought all the materials for dyeing that he required; after which, the King sent to him five hundred pieces of stuff, and he proceeded to dye them, and, having dyed them of all colours, spread them [on ropes] before the door of the dyeing-shop. Therefore, when the people passed by the shop, they saw a wonderful sight, the like of which they had not seen in their lives; and crowds collected at the door of the dyeing-shop, diverting themselves, and asking him and saying to him, O master, what are the names of these colours? So he answered them, This is red, and this is yellow, and this is green, — mentioning to them the names of all the colours; and they proceeded to bring to him pieces of stuff, and to say to him, Dye for us like this and this, and receive what thou shalt demand. And

when he had finished the dyeing of the stuffs of the King, he took them and went up with them to the court; and on the King's seeing those dyed stuffs, he was delighted with them, and conferred upon him exceeding favours. All the troops also brought to him stuffs, saying to him, Dye for us thus. And he dyed for them according to their desires, and they threw to him gold and silver. Then his fame spread abroad, and his dyeing-shop was named the dyeing-shop of the Sultán. Prosperity came in upon him by every way; and of all the dyers, not one could speak to him, save only that they used to come to him and kiss his hands, and apologize to him for their past injurious conduct to him, offering themselves to him, and saying to him, Make us servants to thee. But he would not accept one of them. He had male black slaves, and female slaves, and he collected abundant wealth.

Now as to Aboo-Seer, when Aboo-Keer had closed the door of the chamber upon him, after he had taken his money, and gone, and left him sick, in a state of unconsciousness, he lay in that chamber, with the door closed upon him, and remained so three days. The door-keeper of the Khán then observed the door of the chamber, and saw it closed, and he saw not either of these two persons until sunset, nor knew he any tidings of them. So he said within himself, Perhaps they have travelled away without paying the rent of the chamber, or died; or what can be their case? And he came to the door of the chamber,

and saw it closed, and he heard the groaning of the barber within it, and saw the key in the wooden lock. He therefore opened the door and entered, and saw the barber groaning: so he said to him, No harm shall befall thee. Where is thy companion? — And the barber replied, By Allah, I have not recovered from the stupefying effects of my disease save on this day; and I called out; but no one returned me a reply. I conjure thee by Allah, O my brother, that thou look for the purse beneath my head, and take from it five nusfs, and buy for me with them something wherewith I may sustain myself; for I am in a state of extreme hunger. —Accordingly, the door-keeper stretched forth his hand, and took the purse, and he saw it empty; wherefore he said to the barber, Verily the purse is empty: there is not in it aught. So Aboo-Seer the barber knew that Aboo-Keer had taken what was in it, and fled; and he said to the door-keeper, Hast thou not seen my companion? He answered him, For the space of three days I have not seen him, and I imagined not any thing but that thou hadst travelled away with him. And the barber replied, We travelled not; but he coveted my money, and he took it and fled, when he saw me sick. Then he wept and wailed. But the door-keeper of the Khán said to him, No harm shall befall thee; and he will receive the recompense of his conduct from God. The door-keeper then went and cooked for him some broth, and, having ladled out for him a dishful, gave it to him; and

he ceased not to attend to him for the space of two months, maintaining him from his own purse, until he perspired profusely, and God cured him of the disease that he had been suffering. After this, he rose upon his feet, and said to the door-keeper of the Khán, If God (whose name be exalted!) enable me, I will recompense thee for thy good actions to me; but none, save God in his bounty, will recompense. The door-keeper however replied, Praise be to God for thy health! I did not unto thee that service save from a desire of seeing the face of God, the Bountiful.

The barber then went forth from the Khán, and passed through the markets, and destiny brought him to the market in which was the dyeing-shop of Aboo-Keer. There he saw the stuffs dyed of various colours, spread [upon ropes] at the entrance of the dyeing-shop, and the people crowding together, diverting themselves with the sight of them. So he asked a man of the inhabitants of the city, and said to him, What is this place, and wherefore do I see the people crowding together? And the person whom he asked answered him, This is the Sultán's dyeing-shop, which he founded for a stranger named Aboo-Keer; and whenever he hath dyed a piece of stuff, we assemble around it, and divert ourselves with the sight of his dyeing; for there are not in our country dyers who know how to dye these colours; and such and such events happened to him with the dyers who are in the city. He

told him what had occurred between Aboo-Keer and the dyers, and that he had complained of them to the Sultán, who thereupon had aided him, and built for him this dyeing-shop, and given him such and such things: and he acquainted him with all that had happened.

Upon this, Aboo-Seer rejoiced, and said to himself, Praise be to God who hath aided him so that he hath become a master-tradesman! And the man is excusable. Probably he hath been diverted from thinking of thee by his work, and forgotten thee; but thou actedst kindly to him and treatedst him with generosity, when he was unoccupied; and when he seeth thee, he will rejoice in thee, and treat thee with generosity like as thou treated him. — He then advanced towards the door of the dyeing-shop, and saw Aboo-Keer sitting upon a high mattress upon a mastabah at the door of the dyeing-shop, with a suit of the apparel of Kings upon him, and before him four black slaves and four white men, all looking wearing the most sumptuous apparel. He also saw the workmen, ten black slaves, standing at work; for when Aboo-Keer bought them, he taught them the art of dyeing; and he was sitting between the cushions, as though he were a grand Wezeer, or a most magnificent King, not doing aught with his own hand, but only saying to them, Do so and so. Aboo-Seer stood before him, imagining that, when he should see him, he would rejoice in him, and salute him, and treat him with generosity, and behave courteously.

to him. But when eye met eye, Aboo-Keer said to him, O scoundrel, how many times have I said to thee, stand not at the door of this workshop? Dost thou desire to disgrace me with the people, O thief? — And he said, Seize ye him! So the slaves ran after him, and seized him, and Aboo-Keer, rising with energy, took a staff, and said, Throw him down! Accordingly they threw him down; and he gave him a hundred blows on his back; after which they turned him round, and he gave him a hundred blows on his stomach, and said to him, O villain! O deceiver! if I see thee after this day standing at the door of this dyeing-shop, I will send thee to the King immediately, and he will deliver thee to the Wálee, that he may strike off thy head! Walk away! May God not bless thee! — So he departed from him with broken heart by reason of the beating and the contemptuous treatment that had befallen him; and the persons present said to Aboo-Keer the dyer, What hath this man done? Whereupon he answered them, He is a thief, who stealeth the stuffs of the people; for he hath often stolen stuffs from me, and I said within myself, May God pardon him! for he is a poor man. — And I would not trouble him; but would give the people the prices of their stuffs, and forbid him gently; yet he would not abstain. So if he return again after this time, I will send him to the King, and he will slay him, and relieve the people from his mischief. — The people therefore reviled him after his departure.

Aboo-Seer returned to the Khán, and sat reflecting upon that which Aboo-Keer had done to him; and he ceased not to sit until the pain of the beating became alleviated, when he went forth and passed through the markets of the city, and it occurred to his mind that he should enter the bath. So he asked a man of the inhabitants of the city, and said to him, O my brother, which is the way to the bath? But the man said to him, And what is the bath? He replied, A place in which people wash themselves, to remove the impurities that are upon them, and it is of the best of the good things of the world. Upon this the man said to him, Betake thyself to the sea. He replied, I desire the bath. But the man said to him, We know not what kind of thing the bath is: we all of us go to the sea: even the King, when he desireth to wash himself, goeth to the sea. So when Aboo-Seer knew that there was not a bath in the city, and that its inhabitants knew not the bath, nor what kind of thing it was, he repaired to the council of the King, and went in to him, and, having kissed the ground before him, and prayed for him, said to him, I am a man of a strange country, and my trade is that of a bath-keeper, and I entered thy city, and desired to repair to the bath, but saw not in it even one bath; and how is it that the city which is of this beautiful description is without a bath, which is one of the best of the delights of the world? So the King said to him, What is the bath? He proceeded, therefore, to

describe it to him, and said to him, Thy city will not be a perfect city unless there be in it a bath. And upon this the King said to him, Welcome to thee! And he clad him in a suit of apparel of which the like existed not, gave him a horse and two black slaves, and bestowed upon him four female slaves, and two memlooks. He also prepared for him a furnished house, and treated him with more honour than the dyer; and he sent with him the builders, saying to them, In the place that shall please him, build ye for him a bath.

So he took them and went with them through the midst of the city, until a place pleased him, when he pointed it out to them, and they commenced the building there. He proceeded to direct them as to the manner of its construction until they had built for him a bath of which there existed not the like; whereupon he ordered them to paint it; and they painted it in an admirable manner, so that it became a delight to the beholders. He then went up to the King, and acquainted him with the completion of the building of the bath, and its painting, and said to him, There is nothing wanting but the furniture. The King therefore gave him ten thousand pieces of gold; and he took them, and furnished the bath, and arranged in it the napkins upon the ropes; and every one who passed by the door of the bath gazed at it in astonishment, and his mind was confounded at the sight of its painting. The people crowded about that thing of which they

had not seen the like in their lives, and they proceeded to divert themselves with the sight of it, saying, What is this? And Aboo-Seer answered them, This is a bath. And they wondered at it. Then he heated the water, and set the bath in action.¹⁰ He made also a fountain in the basin, such as captivated the reason of every one of the inhabitants of the city who beheld it. And he demanded of the King ten memlooks under the age of manhood; whereupon the King gave him ten memlooks like moons; and Aboo-Seer betook himself to rubbing them with the bag, and said to them, Do with the bathers thus. He then gave vent to the fumes of the incense, and sent a crier to cry in the city, and to say, O creatures of God, repair to the bath, which is named the bath of the Sultán! So the people came thither, and he ordered the memlooks to wash the bathers. The people descended into the tank, and came up; and after they had come up, they sat upon the leewán, while the memlooks rubbed them as Aboo-Seer had taught them; and the people continued to enter the bath, and to gratify their desire thereby, and go forth, without paying, for the space of three days.

After that, on the fourth day, Aboo-Seer invited the King to the bath. So he mounted with the great men of his empire, and they went thither. He pulled off his clothes, and entered [the inner apartment], and Aboo-Seer entered, and rubbed the King with the bag, removing from his person the impure particles like twists of thread, and

shewing them to him; whereat the King rejoiced. The putting his hand upon his body made a sound, by reason of its smoothness and cleanness. And after Aboo-Seer had washed his skin, he mixed for him some rose-water with the water of the tank, and the King descended into the tank and came forth, and his skin was softened, and he experienced a liveliness which in his life he had never known before. Then, after that, Aboo-Seer seated him upon the leewán, and the memlooks proceeded to perform upon him the operation of gently rubbing and pressing him, while the perfuming vessels diffused the odour of aloeswood. And the King said, O master, is this the bath? Aboo-Seer answered, Yes. And the King said to him, By my head, my city hath not become a city save by this bath. He then said to him, What wilt thou take as pay for each person? Aboo-Seer answered, What thou shalt command me I will take. And he ordered him to take a thousand pieces of gold, saying to him, From every one who washeth in thy bath take a thousand pieces of gold. But Aboo-Seer replied, Pardon, O King of the age! Verily all men are not alike; for among them is the rich, and among them is the poor; and if I took from every one a thousand pieces of gold, the bath would become void, since the poor man cannot pay the thousand pieces of gold. — So the King said, And how then wilt thou act with respect to the pay? Aboo-Seer answered, I will regulate the pay generously; and every one who can afford a thing, his soul

consenting to it, shall give that thing. Thus we shall take from every man according to his condition; for if the case be so, the people will come to us; and he who is rich will give according to his rank, while he who is poor will give that to which his soul consenteth. If the case be thus, the bath will be in action, and it will be in excellent condition; but as to the thousand pieces of gold, it is the gift of the King, and every one cannot afford it. — And the great men of the empire pronounced his words to be true, and said, This will be the right course, O King of the age. Dost thou imagine that the people are all like thee, O glorious King? — The King replied, Verily your saying is true; but this is stranger, a poor man, and to treat him with generosity is incumbent on us; for he hath made in our city this bath, the like of which we have never in our lives seen, and our city had not been adorned, and acquired importance, without it; so if we shew him generosity by giving him excessive pay, it will not be much. But they said, If thou treat him with generosity, do so by bestowing upon him of thine own wealth, and let the King's generosity be shewn to the poor by the smallness of the pay for bathing, in order that thy subjects may pray for thee; but as to the thousand pieces of gold, we are the great men of thine empire, and yet our souls consent not to give it: how then can the souls of the poor consent thereto? The King therefore said, O great men of my empire, every one of you shall give him

this time a hundred pieces of gold, and a memlook, and a female slave, and a male black slave. And they replied, Yes; we will give him those things; but after this day, every one who entereth shall only give him what his soul shall consent to. And he said, There will be no harm in that.

Accordingly each of the great men gave him a hundred pieces of gold, and a female slave, and a memlook, and a male black slave; and the number of the great men who bathed with the King on this day was four hundred souls. So the number of the pieces of gold that they gave him was forty thousand; and of the memlooks, four hundred; and of the male black slaves, four hundred; and of the female slaves, four hundred: and enough was this gift! The King also gave him ten thousand pieces of gold, and ten memlooks, and ten female slaves, and ten male black slaves. Aboo-Seer therefore advanced, and kissed the ground before the King, and said to him, O fortunate King, endowed with right judgment, what place will contain me with these memlooks, and female slaves, and male black slaves? The King replied, I ordered not my grandees to do this save in order that we might collect for thee a great quantity of wealth; for perhaps thou hast reflected upon thy country and thy household, and longed to see them, and desired to voyage to thy home, and thou wilt have taken from our country a large quantity of wealth to which thou mayest have recourse for thy subsistence as long as thou shalt live in thy country. But Aboo-Seer rejoined,

O King of the age (may God strengthen thee!), verily these numerous memlooks, and female slaves, and male black slaves, are proper only for Kings; and hadst thou given orders to present me with ready money, it had been better for me than this army; for they will eat, and drink, and dress, and whatever wealth I acquire, it will not suffice them to expend for their support. And upon this the King laughed, and said, By Allah, thou hast spoken truth; for they have become a heavy army, and thou hast not ability to expend what will be sufficient upon them. But wilt thou sell them to me, each one for a hundred pieces of gold? — He answered, I sell them to thee for this price. So the King sent to the treasurer, desiring him to bring him the money; and he brought it, and the King gave Aboo-Seer the price of the whole, complete and entire; after which he bestowed them upon their former owners, saying, Every one who knoweth his male black slave, or his female slave, or his memlook, let him take such slave; for they are a gift from me unto you. And they complied with the command of the King, each of them taking what appertained to him. Aboo-Seer then said to the King, May God relieve thee, O King of the age, as thou hast relieved me from these ghools, whom none but God can satiate! And the King laughed at his words, and said that he had spoken truth, and he took the great men of his empire, and returned from the bath to his palace.

Aboor-Seer passed the ensuing night counting

the gold and putting it into the bags and sealing them. And he had with him twenty male black slaves, and twenty memlooks, and four female slaves to serve him. And when the morning came, he opened the bath, and sent a crier to cry and say, Whosoever entereth the bath and washeth, he shall give that to which his soul shall consent, and what his generosity shall require him to give. He seated himself by the chest,¹¹ and those who desired to bathe rushed upon him, every one who entered putting down what was easy to him to give; and evening came not before the chest was filled with the good gifts of God, whose name be exalted! Then the Queen desired to enter the bath: so when this was made known to Aboo-Seer, he divided the day on her account into two portions, making from daybreak to noon the portion of the men, and from noon to sunset the portion of the women. And when the Queen came, he stationed a female slave behind the chest. He had taught four female slaves the arts of washing women and plaiting their hair, so that they became skilful performers of these arts; and the Queen, on her entering, was pleased by what she saw, her bosom became dilated, and she put down a thousand pieces of gold. His fame spread throughout the city, and every one who entered treated him with honour, whether he were rich or poor, and good fortune came in to him by every way. He became acquainted with the King's guards, and gained companions and friends, and the King used to

come to him one day in the week, when he gave him a thousand pieces of gold; the other days of the week being for the great men and the poor; and he used to behave kindly to the people, and to treat them with the utmost courtesy. It happened also that the King's sea-captain came in to him in the bath one day, whereupon Aboo-Seer pulled off his clothes, and entered [the inner apartment] with him, and proceeded to rub and press him, treating him with exceeding courtesy. And when he came forth from the bath, he made for him sherbet and coffee; and on the captain's desiring to give him something, he swore that he would not receive from him aught. So the captain was grateful for his kindness, on account of the exceeding courtesy that he had experienced from him, and his beneficence to him, and he became perplexed respecting what he should give to that bath-keeper in return for his generous conduct to him.

Meanwhile, Aboo-Keer heard all the people eagerly talking of the bath, every one of them saying, Verily this bath is the delight of the world, without doubt! If it be the will of God, O such-a-one, thou shalt go with us to-morrow into this delectable bath. — So Aboo-Keer said within himself, I must go like others, and see this bath that hath captivated the minds of men. Then he put on the most sumptuous of the apparel that he had, mounted a mule, took with him four black slaves and four memlooks, who walked behind him and before him, and repaired to the bath.

He alighted at the door of the bath; and when he was at the door, he smelt the odour of aloes-wood, and saw men entering and men coming forth, and he saw the mastabahs fully occupied by great and small. He then entered the vestibule, and saw Aboo-Seer, who rose to him, and rejoiced at seeing him; and Aboo-Keer said to him, Is this fulfilling the covenant of the sons of the ingenuous? I have opened for myself a dyeing-shop, and become the master-dyer of the city, and acquainted with the King, and have become in a state of prosperity and authority, yet thou comest not to me, nor inquirest respecting me, nor sayest, Where is my companion? I have been unable to find thee while searching for thee, and sending my black slaves and my memlooks to search for thee in the Kháns and in all other places; for they knew not how to find thee, nor did any one give them tidings of thee. — So Aboo-Seer replied, Did I not come to thee, and didst thou not call me a thief, and beat me, and disgrace me among the people? And thereupon Aboo-Keer was grieved, and said, What are these words? Art thou the person whom I beat? — Aboo-Seer answered him, Yes; that person was myself. And Aboo-Keer swore to him a thousand oaths that he knew him not, and said, One resembling thee used to come every day and steal people's stuffs, and I imagined that thou wast that person. And he proceeded to feign repentance, and to strike hand upon hand, and say, There is no strength nor power

but in God, the Great! We have acted injuriously to thee; but would that thou hadst acquainted me with thyself, and said, I am such-a-one. The fault therefore is thine, because thou didst not acquaint me with thyself; especially as I was confounded by the multiplicity of my occupations. — And upon this, Aboo-Seer said to him, May God pardon thee, O my companion! This event was secretly predestined, and reparation is God's affair. Enter; pull off thy clothes, and bathe and enjoy thyself. — Aboo-Keer rejoined, By Allah I conjure thee that thou pardon me, O my brother! And Aboo-Seer said to him, May God acquit thee of responsibility, and pardon thee! For it was an event predestined from eternity to befall me.

Aboo-Keer then said to him, And whence obtainedst thou this authority? He answered him, He who aided thee aided me; for I went up to the King, and described to him the bath, and he ordered me to build one. So Aboo-Keer replied, As thou art an acquaintance of the King, I also am his acquaintance; and if it be the will of God (whose name be exalted!), I will cause him to love thee and to treat thee with generosity exceeding this generosity, for my sake; for he knew not that thou wast my companion; but I will inform him that thou art my companion, and I will give him a charge respecting thee. Aboo-Seer, however, said to him, I require not any charge to be given him; for He who moveth hearts with affection existeth; and the King hath

conceived a love for me, he and all his court, and given me such and such things. He told him the story, and then said to him, Pull off thy clothes behind the chest, and enter the bath, and I will enter with thee, that I may rub thee with the bag. So he pulled off the clothes that were upon him, and entered the bath, and Aboo-Seer entered with him, and rubbed him with the bag, washed him with soap, dressed him, and occupied himself with serving him until he came forth [from the inner apartment]; and when he came forth, he brought him dinner and sherbet; and all the people wondered at the great honour that he shewed him. After that, Aboo-Keer was about to give him something; but he swore that he would not receive from him aught, and said to him, Be ashamed of this thing, seeing that thou art my companion, and there is no difference between us. Then Aboo-Keer said to Aboo-Seer, O my companion, by Allah, this bath is excellent; but thine art in it is deficient. So Aboo-Seer said to him, And what is its deficiency? Aboo-Keer answered him, The remedy that is a composition of arsenic and lime, which removeth the hair with facility.¹² Therefore make this remedy; and when the King cometh, present it to him, and teach him how the hair falleth off by its means; for thereupon he will love thee exceedingly, and will treat thee with honour. — And Aboo-Seer replied, Thou hast spoken truth. If it be the will of God, I will make that.

Then Aboo-Keer went forth, and mounted his

mule, repaired to the King, and went in to him, and said to him, I give thee a precaution, O King of the age. So the King said, And what is thy precaution? And he answered him, Information hath been given me that thou hast built a bath. The King said, Yes: a stranger hath come to me, and I have founded the bath for him, like as I have founded for thee this dyeing-shop; and it is an excellent bath; my city hath become adorned by it. And he proceeded to mention to him the excellencies of the bath. Aboo-Keer then said to him, And hast thou entered it? He answered, Yes. And Aboo-Keer said, Praise be to God who hath saved thee from the wickedness of this villain, the enemy of the religion; and he is the bath-keeper. The King therefore said to him, And what is his desire? And Aboo-Keer answered, Know, O King of the age, that if thou enter the bath after this day, thou wilt perish. — Wherefore? said the King. He answered him, Verily the bath-keeper is thine enemy, and the enemy of the religion; for he induced thee not to found this bath save because he desireth to poison thee in it. He hath made for thee a thing; and when thou enterest the bath, he will bring it to thee, and will say to thee, This is a remedy: whosoever applieth it to himself, it will cause the hair to fall off from the part with ease. And it is not a remedy: on the contrary, it is a cause of terrible disease, and a deadly poison. The Sultán of the Christians hath promised this villain that, if he slay thee,

he will liberate his wife and his children from captivity; for his wife and his children are in captivity in the land of the Sultán of the Christians. I also was in captivity with him in their country; but I opened a dyeing-shop, and dyed for them stuffs of various colours, in consequence of which they inclined the heart of the King to favour me, and the King said to me, What dost thou desire? So I desired of him emancipation, and he emancipated me; and, having come to this city, I saw the man in the bath. I therefore asked him and said to him, How was effected thine escape, and the escape of thy wife and thy children? And he answered, I and my wife and my children ceased not to remain in captivity until the King of the Christians held a court, and I was present at it among the rest, standing among the people, and I heard them enter upon the mention of the Kings, and proceed until they mentioned the King of this city; whereupon the King of the Christians cried, Ah! — and said, No one in the world hath overcome me except the King of such a city; and whosoever will contrive means for me to slay him, I will give him every thing that he shall desire. So I advanced to him, and said to him, If I contrive means for thee to slay him, wilt thou emancipate me and my wife and my children? And he answered me, Yes: I will emancipate you, and I will give thee all that thou shalt desire. I then agreed with him to do this, and he sent me in a galleon to this city. So I went up to this King, and he

built for me this bath, and there remaineth nothing for me to do but to kill him, and go to the King of the Christians, redeem my children and my wife, and demand of him what I desire. — I therefore said, And what is the stratagem that thou hast contrived in order to kill him? And he answered me, It is an easy stratagem; the easiest that can be: for he will come to me in this bath, and I have made for him something wherein is poison; and when he cometh, I will say to him, Take this remedy, and apply it to any part from which thou wouldst remove hair; for the hair will fall off. So he will take it and apply it to himself, and the poison will operate within him a day and a night, until it penetrateth to his heart, and destroyeth him, and there will be an end of the affair. — Therefore, on my hearing from him these words, I feared for thee; because thy goodness hath imposed an obligation on me; and I have informed thee of this.

So when the King heard these words, he was violently enraged; and he said to the dyer, Conceal this secret. He then desired to go to the bath, that he might put an end to doubt by certain assurance; and when the King entered the bath, Aboo-Seer divested himself as he was accustomed to do, devoted himself to the service of the King, and rubbed him with the bag; after which he said to him, O King of the age, I have made a remedy for clearing away the hair. So he said, Bring it to me. And he brought it before him; and the King perceived its smell to be abominable.

It appeared sure to him, therefore, that it was poison; and he was enraged, and called out to the guards, saying, Seize him! Accordingly, the guards laid hold upon him, and the King went forth, infused with rage, no one knowing the cause of his rage; and by reason of the violence of the rage of the King, he informed not any one, nor did any one dare to ask him. He then put on his clothes, and went up to the council-chamber, and, having caused Aboo-Seer to be brought before him, with his hands bound behind him, he summoned the sea-captain. So he came; and when the captain came, the King said to him, Take this villain, and put him into a sack, and put into the sack two hundred-weights of unslaked lime, and tie up its mouth over him and the lime: then put it into a boat, and come beneath my palace. Thou wilt see me sitting at its window, and do thou say to me, Shall I cast it in? Thereupon I will answer thee, Cast it. And when I have said to thee that, cast it, that the lime may be slaked upon him, and he may die drowned and burnt. — So he replied, I hear and obey. He then took him from before the King, to an island opposite the King's palace, and said to Aboo-Seer, O thou, I came to thee once in the bath, and thou treatedst me with honour, and didst what was requisite for me, and I derived great pleasure from thee: thou sworest also that thou wouldst not receive from me pay, and I have conceived for thee a violent love. Tell me then what was thy case with the

King, and what abominable action hast thou done to him, that he hath become enraged against thee, and commanded me that thou shalt die this evil death. — So he replied, By Allah, I have not done any thing, and I have no knowledge of any crime that I have committed against him requiring this.

Upon this, the captain said to him, Verily thou enjoyedst, in the estimation of the King, great dignity, such as none attained before thee; and every one who is possessed of good things is envied. Perhaps then some one hath envied thee this good fortune, and said some words injurious to thee in the presence of the King, in consequence of which the King hath been thus enraged against thee. But welcome to thee! No harm awaiteth thee. For as thou treatedst me with honour without there existing any acquaintance between me and thee, I will liberate thee. But when I liberate thee, thou shalt remain with me on this island until a galleon shall depart from this city towards thy country, when I will send thee in it. — Aboo-Seer therefore kissed the hand of the captain, and thanked him for this. Then the captain brought the lime, and put it into a sack, and he put into it a great stone, as large as a man, and said, I place my reliance upon God. After that, he gave to Aboo-Seer a net, and said to him, Cast this net in the sea. Perhaps thou wilt catch some fish. For the fish for the King's kitchen are required of me every day, and I have been diverted from fishing by

this calamity that hath befallen thee, and fear that the cook's young men may come to demand the fish and not find it; but if thou catch any thing, they will find it. Do so while I go and practise the stratagem that I have devised beneath the palace, and I will pretend that I have cast thee into the sea. — And Aboo-Seer replied, I will fish, and go thou, and may God aid thee! The captain therefore put the sack into the boat, and proceeded until he came beneath the palace, when he saw the King sitting at the window, and said, O King of the age, shall I cast him in? And he answered, Cast him: — and he made a sign with his hand; and, lo, a thing gleamed: then dropped into the sea: and, behold, what dropped into the sea was the King's seal-ring. This ring was enchanted, so that, when the King was enraged against any one, and desired to slay him, he would make a sign to him with his right hand, upon which was the seal-ring, and there would proceed, from the ring, lightning, which would strike the person to whom he made the sign, and his head would fall from between his shoulders. And the troops obeyed him not, nor did he subdue the mighty men, save by means of this seal-ring. So when the ring fell from his finger, he concealed the matter, being unable to say, My ring hath fallen into the sea, — through fear of the troops, lest they should rise against him, and slay him: wherefore he was silent.

But as to Aboo-Seer, after the departure of the captain, he took the net, and cast it in the sea, and

drew it; and it came forth full of fish. Then he cast it a second time, and it came up full of fish again. He ceased not to cast it, and it came up every time full of fish, until there was before him a great heap of fish; whereupon he said within himself, By Allah, for a long time I have not eaten fish. And he chose for himself a large, fat fish, and said, When the captain cometh, I will tell him to fry for me this fish, that I may make my dinner of it. He then killed it with a knife that he had with him, and the knife stuck in its gill, and he saw the King's seal-ring in it; for the fish had swallowed it, and destiny had driven it to that island, and it had fallen into the net. So he took the ring, and put it on his little finger, not knowing its properties; and, lo, two young men, of the servants of the cook, came to demand the fish: and when they were near Aboo-Seer, they said, O man, whither is gone the captain? He answered, I know not:—and made a sign with his right hand, and, behold, the heads of the two young men fell from between their shoulders when he made a sign to them and said, I know not. Aboo-Seer therefore wondered at that, and said, Who can have slain them? Their case grieved him, and he was reflecting upon this event when, lo, the captain approached, and saw a great heap of fish, and saw the two young men slain, and the seal-ring upon the finger of Aboo-Seer. So he said to him, O my brother, move not thy hand upon which is the seal-ring; for if thou move it, thou wilt slay me. And he wondered

at his saying, Move not thy hand upon which is the seal-ring; for if thou move it, thou wilt slay me. And when the captain came to him, he said, Who slew these two young men? Aboo-Seer answered him, By Allah, O my brother, I know not. And the captain replied, Thou hast spoken truth; but inform me respecting this seal-ring, whence it came to thee. He said, I saw it in the gill of this fish. And the captain rejoined, Thou hast spoken truth; for I saw it descending gleaming from the palace of the King till it dropped into the sea, when he made a sign with respect to thee, and said to me, Cast him. And when he made the sign, I cast in the sack, and the ring had dropped from his finger, and fallen into the sea. Thereupon this fish swallowed it, and God drove the fish to thee, so that thou caughtest it: therefore this is thy lot. But knowest thou the properties of this seal-ring? — Aboo-Seer answered, I do not know its properties. And the captain said, Know that the troops of our King have not obeyed him save from fear of this seal-ring; because it is enchanted; and when the King was enraged against any one, and desired his slaughter, he used to make a sign to him with it, and his head would fall from between his shoulders; for a lightning would proceed from this ring, and its ray would reach the object of rage, who would die immediately. — So when Aboo-Seer heard these words, he rejoiced exceedingly, and said to the captain, Take me back to the city. And the captain replied, I will take thee back,

since I no longer fear for thee with respect to the King; for when thou makest a sign with thy hand, and hast conceived the intention of slaying him, his head will fall down before thee; and if thou shouldest desire the slaughter of the King and all the troops, thou wouldst kill them without impediment.

He then embarked in the boat, and repaired with him to the city; and when he arrived there, he went up to the palace of the King, and entered the council-chamber, where he saw the King sitting with the troops before him, and he was in a state of excessive grief on account of the sealing, unable to inform any one of the soldiers of the loss of the ring. So when the King saw him he said to him, Did we not cast thee into the sea? How hast thou contrived that thou hast come forth from it? — And he answered him, O King of the age, when thou gavest orders to cast me into the sea, thy captain took me and proceeded with me to an island, and asked me respecting the cause of thy rage against me, saying to me, What hast thou done unto the King, that he hath given orders for thy death? I answered him, By Allah, I know not that I have done unto him any foul action. And he said to me, Verily thou enjoyedst great dignity in the estimation of the King, and perhaps some one hath envied thee, and said some words injurious to thee in the presence of the King, in consequence of which he hath become enraged against thee. But I came to thee in thy bath, and thou treatedst me

with honour; and in requital of the honour that thou shewedst me in thy bath, I will save thee, and will send thee to thy country. — He then put into the boat a stone instead of me, and cast it into the sea. But when thou madest a sign to him with reference to me, the seal-ring fell from thy hand into the sea, and a fish swallowed it; and I was on the island, fishing, and that fish came up in the net among others. Thereupon I took it, desiring to broil it; and when I opened its body, I saw the seal-ring in it. So I took it, and put it on my finger; and there came to me two of the servants of the kitchen, demanding the fish, and I made a sign to them, not knowing the property of the seal-ring, and their heads fell off. Then the captain came, and he knew the ring which was upon my finger, and acquainted me with its magic influence. I have therefore brought it to thee; for thou hast acted kindly to me, and treated me with the utmost generosity, and the good actions that thou hast done me have not been lost upon me. This is thy seal-ring: so take it; and if I have done unto thee any thing requiring my slaughter, acquaint me with my crime, and slay me, and thou shalt be absolved of sin in shedding my blood. — He then pulled off the seal-ring from his finger, and handed it to the King.

Therefore when the King saw Abou-Seer's beneficent conduct, he received the ring from him, and put it on his finger. His soul was restored to him, and, rising upon his feet, he

embraced Aboo-Seer, and said, O man, thou art of the most excellent of the sons of the ingenuous! Blame me not; but pardon me for my injurious conduct to thee. Had any one but thyself got possession of this seal-ring, he had not given it to me. — Aboo-Seer replied, O king of the age, if thou desire that I should pardon thee, acquaint me with my crime that required thee to be enraged against me, so that thou gavest orders for my slaughter. The King said to him, By Allah, it hath become manifest to me that thou art innocent, and that thou art not guilty in aught, since thou hast done this kind action: but the dyer said to me thus and thus. And he acquainted him with that which the dyer had said; whereupon Aboo-Seer said, By Allah, O King of the age, I know not the King of the Christians, nor in my life have I gone to the country of the Christians, nor did it enter my mind to kill thee. But this dyer was my companion and my neighbour in the city of Alexandria, and our life there became difficult: so we came forth from it, on account of the difficulty of obtaining our livelihood, and recited together the Fátchah in confirmation of our agreement that the occupied should feed the unoccupied; and such and such events happened to me with him. — He acquainted him with all that had happened to him with Aboo-Keer the dyer, and how he had taken his money, and abandoned him sick in the chamber that was in the Khán, and that the door-keeper of the Khán used to expend upon him while he was

sick, until God restored him. Then he went forth and walked about the city with his apparatus, as he was accustomed to do; and while he was in the way, he saw a dyeing-shop before which the people were crowding, and, looking at the door of the dyeing-shop, he saw Aboo-Keer sitting upon a mastabah there. So he entered to salute him, and he experienced from him that beating and injurious treatment; Aboo-Keer asserting that he was a thief, and inflicting upon him a painful beating. And he acquainted the King with all that had befallen him from first to last. Then he said, O King of the age, he is the person who said to me, Make the remedy, and present it to the King; for the bath is perfect in all things, saving that this remedy is wanting in it. And know, O King of the age, that this remedy injureth not: we make it in our country, and it is one of the requisites of the bath; but I had forgotten it; and when the dyer came to me, and I treated him with honour, he reminded me of it, and said to me, Make the remedy. Now send, O King of the age, and bring the door-keeper of such a Khán, and the workmen of the dyeing-shop, and ask them all respecting the things with which I have acquainted thee.

So the King sent to the door-keeper of the Khán, and to the workmen of the dyeing-shop; and when they all were present, he asked them, and they acquainted him with the case. He therefore sent to the dyer, and said, Bring ye him barefooted, with his head uncovered, and with

his hands bound behind him. Now the dyer was sitting in his house, happy at the thought of the slaughter of Abboo-Seer, and he was not aware when the guards of the King rushed upon him, and blows fell upon the back of his neck. They then bound his hands behind his back, and came with him before the King; whereupon he saw Abboo-Seer sitting by the side of the King, and the door-keeper of the Khán and the workmen of the dyeing-shop standing before him. So the door-keeper of the Khán said to him, Is not this thy companion, whose money thou stolest, and whom thou leftest with me in the chamber sick, and to whom thou didst such and such things? And the workmen of the dyeing-shop said to him, Is not this he whom thou commandedst us to seize, and whom we beat? The baseness of Abboo-Keer, therefore, was manifest to the King, and his deserving more severe torture than that which is inflicted by Munkar and Nekeer:¹³ so the King said, Take ye him, and parade him as an example through the city, and put him into a sack, and cast him into the sea. Upon this, Abboo-Seer said, O King of the age, accept my intercession for him; for I have pardoned him all that he hath done unto me. But the King replied, If thou hast pardoned him for his injurious conduct to thee, I cannot pardon him for his injurious conduct to me. He then cried out and said, Take ye him! They therefore took him and paraded him; and after that, they put him into a sack, and put with him the lime, and cast

him into the sea: so he died drowned and burnt. Then the King said, O Aboo-Seer, demand of me what thou wilt, and it shall be given thee. And he replied, I demand of thee that thou send me to my country; for I no longer desire to reside here.

The King therefore gave him an abundance of things, in addition to his former wealth and portion and gifts, and bestowed upon him a galleon laden with good things, the sailors of which were memlooks, whom, also, he gave to him, after he had proposed to him that he should make him Wezeer, and he consented not. Aboo-Seer then bade the King farewell, and set forth on his voyage; all that was in the galleon being his property; even the sailors being his memlooks; and he ceased not to pursue his voyage until he arrived at the district of Alexandria, and moored by the shore of Alexandria. Thereupon they landed; and one of his memlooks saw a sack by the shore: so he said, O my master, by the shore of the sea is a large, heavy sack, the mouth of which is tied, and I know not what is in it. Aboo-Seer therefore came and opened it, and he saw in it the body of Aboo-Keer; the sea having driven it towards Alexandria. And he took the body forth and buried it in the neighbourhood of Alexandria, and made for it a tomb for visitation, which he endowed with unalienable legacies; and he inscribed over the door of the building which enclosed the grave these verses:—

A man is known among others by his actions,¹⁴ and the deeds of the ingenuous and generous are like his origin. Backbite not, lest thou be backbitten; for probably, of him who saith a thing, the like will be said:
And abstain from shameful words: utter them not when thou speakest seriously or when thou jestest;
For the dog, if he retain good qualities, is domesticated, while the lion is chained in consequence of his ignorance;
And the carcasses of the desert float upon the sea, while the fine pearl lies neglected on its lowest sands.
A sparrow would not offer molestation to a hawk, were it not for its folly, and the weakness of its sense.
In the sky is written, upon the pages of the air, He who doth kind actions will experience the like.
Attempt not to extract sugar from the colocynth; for the thing will prove to be, in taste, like its origin.

Then Aboo-Seer remained a while, after which, God took his soul, and they buried him near the sepulchre of his companion Aboo-Keer; and on that account, this place was called Aboo-Keer and Aboo-Seer; but it is commonly known now by the name of Aboo-Keer.¹⁵— This is what hath been related to us of their story. — Extolled be the perfection of Him who endureth for ever, and by whose will the nights and days interchange!

NOTES TO CHAPTER TWENTY-SEVENTH

NOTE 1. "Aboo-Seer" is a modern Arabic corruption of the Coptic "Bousiri" or "Pousiri," the "Busiris" of the Greeks and Romans; but it is more properly written in Arabic "Booseer." It is the name of several villages in Egypt, the chief of which is in the Delta, on the eastern branch of the Nile. — The like may be inferred with regard to "Aboo-Keer," commonly written by the French and English "Aboukir." The place so named (well known to my countrymen) marks the site of the ancient Canopus.

NOTE 2. As it is certain that most of the stories in this work were written at least half a century before the introduction of tobacco into the East (which happened about the close of the sixteenth century), this tale must have been altered by a copyist, or added to the original series: and I think it most probable that the latter was the case. [The tale, with the mention of tobacco, is contained in the Calcutta edition of the complete work, and in the Breslau edition. The former edition seems to have been derived, though not immediately, from the same source as Mr. Lane's original; but the Breslau edition differs from it very considerably throughout.—ED.]

NOTE 3. See Note 21 to Chapter xi.

NOTE 4. Also called simply "nuf." See Note 17 to Chapter iii.

NOTE 5. Many a poor barber has a small cup of tinned copper, or of brass, instead of the large *basin* of tinned copper.

NOTE 6. In my original, the number of nuf faddahs is said to have been thirty; but this is at variance with what precedes. [So too in both the editions mentioned above.—ED.]

NOTE 7. "Batárikh" is a mess composed of the *roz* of small salted fish, which are called "feseekh."

NOTE 8. After what I have observed above, in Note 2, it is perhaps unnecessary to notice the mention of coffee, which began to become a common beverage throughout Arabian countries about a century before the introduction of tobacco into the East. [This mention of coffee is found in the two editions referred to in Note 2 of the present series, as well as in Mr. Lane's original.—ED.]

NOTE 9. The chambers in Kháns containing no furniture, the lodger supplies a mat or two, or a carpet, and perhaps a mattress upon which to sit and sleep, with a few other portable things.

NOTE 10. That is, he set the streams of hot and cold water in motion. — A description of a public bath, and of the operations performed in it, has been given in Note 16 to Chapter ii.

NOTE 11. The bather, on entering the meslakh (the first apartment, or disrobing-room), commits his purse, and any other valuables that he has about him, to the bath-keeper, who locks them up in a chest, in which he also deposits the pay that he receives.

NOTE 12. The depilatory called the “dāwà” (or remedy), which is employed in the bath, is composed, as I have been informed, of quick lime with a small proportion (about an eighth part) of orpiment, or native arsenic. It is made into a paste, with water, before application; and loosens the hair in about two minutes, when it is washed off.

NOTE 13. See a note at the foot of page 534 in Volume ii.

NOTE 14. “If a man's deeds are good, he is of good origin; but otherwise, he is not: and hence it is said, When a man's origin is [otherwise] unknown, his deeds indicate it.”¹

NOTE 15. See the first note of the present series.

¹ Marginal note by my sheykh.

CHAPTER XXVIII

COMMENCING WITH PART OF THE NINE HUNDRED
AND FORTIETH NIGHT, AND ENDING WITH PART
OF THE NINE HUNDRED AND FORTY-SIXTH

THE STORY OF 'ABD-ALLAH OF THE LAND AND 'ABD-ALLAH OF THE SEA

THERE was a fisherman named 'Abd-Allah, who had a numerous family: he had nine children and their mother, and was very poor, possessing nothing but his net. He used to go every day to the sea to fish; and when he caught little, he sold it, and expended its price upon his children, according as God supplied him; but if he caught much, he would cook a good dish, and buy fruit, and cease not to expend until there remained not aught in his possession; whereupon he would say within himself, The supply necessary for to-morrow will come to-morrow. Now when his wife gave birth to another, his children became ten persons; and the man that day possessed not any thing whatever: so his wife said to him, O my master, see for me something where-with I may sustain myself. He answered her, Lo, I am going, relying upon the blessing of God (whose name be exalted!), to the sea this day, for the luck of this new-born child, that we may

see its fortune. And she replied, Place thy dependence upon God. Accordingly he took the net, and repaired to the sea. He then cast the net for the luck of that little infant, and said O Allah, make his subsistence easy, not difficult; and abundant, not little! He waited over it a while, and then drew it, and it came forth full of rubbish and sand and pebbles and grass; and he saw not in it any fish; neither many did he see, nor few. So he cast it a second time, and waited over it, and then drew it; but he saw not in it fish. And he cast a third time, and a fourth, and a fifth; but there came not up in it any fish. He therefore removed to another place, and begged his subsistence of God (whose name be exalted!), and ceased not to do thus till the close of the day; but caught not a single minnow.¹ And he wondered in his mind, and said, Hath God created this new-born child without allotting it subsistence? This can never be: for He who hath opened the jaws hath undertaken to provide for them the necessary subsistence; and God (whose name be exalted!) is bountiful, a liberal supplier of the necessities of life.

He then took up the net, and returned with broken spirit, his heart being occupied with care for his family, because he had left them without food, especially as his wife had just given birth to a child. He ceased not to walk on, saying within himself, What is to be done; and what shall I say to the children this night? Then he came before the oven of a baker, and saw a crowd

before it. The time was a time of dearness; and in those days, there existed not in the possession of the people more than a scanty supply of provisions, and the people were offering money to the baker, but he paid no attention to any one of them, on account of the greatness of the crowd. The fisherman however stood looking and smelling the smell of the hot bread, and his soul desired it by reason of his hunger; and thereupon the baker saw him, and called out to him, saying, Come hither, O fisherman! So he advanced to him; and the baker said to him, Dost thou desire bread? And he was silent. The baker said to him, Speak, and be not abashed; for God is bountiful. If thou have not with thee money, I will give thee, and will have patience with thee until good shall betide thee. — The fisherman therefore replied, By Allah, O master, I have not money but give me bread sufficient for my family, and I will leave this net in pawn with thee till to-morrow. But the baker said to him, O poor man, verily this net is as it were thy shop, and the door of thy subsistence; and if thou give it in pawn, with what wilt thou fish? Acquaint me then with the quantity that will suffice thee. — He replied, For ten nuf faddahs. And he gave him bread for ten nusfs; after which he gave him also ten nuf faddahs, and said to him, Take these ten nusfs, and cook for thee by their means a dish of food; so thou wilt owe twenty nuf faddahs, and to-morrow bring me their value in fish, or, if nought betide thee, come,

receive thy bread and ten nusfs, and I will have patience with thee until good shall betide thee; and after that, bring me fish to the value of that which I shall be entitled to receive from thee. — So the fisherman replied, May God (whose name be exalted!) reward thee, and recompense thee for me with every thing good! He then took the bread and the ten nuf faddahs, and went away happy, and, having purchased for him what he easily could, went in to his wife; and he saw her sitting, soothing the children, who were weeping by reason of their hunger, and she was saying to them, This instant your father will bring something for you to eat. So when he went in to them, he put down for them the bread, and they ate; and he acquainted his wife with that which had happened to him; whereupon she said to him, God is bountiful.

And on the following day, he took up his net, and went forth from his house, saying, I beg thee, O Lord, to supply me, this day, with that which shall whiten my face² in the eyes of the baker! And when he came to the sea, he proceeded to cast the net and draw it; but there came not forth in it any fish. He ceased not to do so until the close of the day, and got nothing. So he returned in great grief; and the way to his house led by the oven of the baker. He therefore said within himself, By what way can I go to my house?³ But I will quicken my pace, that the baker may not see me. — And when he came to the oven of the baker, he saw a crowd; and

he hastened in his pace, by reason of his abashment at the baker, in order that he might not see him: but, lo, the baker raised his eyes towards him, and cried out, saying, O fisherman, come hither; receive thy bread and the money for thy expenditure; for thou hast forgotten! He replied, No, by Allah; I forgot not; but I was abashed at thee; for I have not caught any fish this day. The baker said to him, Be not abashed. Did I not say to thee, Take thy leisure, until good shall betide thee? — Then he gave him the bread and the ten nusfs, and he went to his wife, and informed her of the news; upon which she said to him, God is bountiful. If it be the will of God, good will betide thee, and thou shalt pay him all that is due to him. — And he ceased not to continue thus for the space of forty days, every day going to the sea, and remaining from the rising of the sun to its setting, and returning without fish, and receiving bread, and money for his expenditures, from the baker, who mentioned not to him the fish any day of those days, nor neglected him as men generally would have done, but gave him the ten nusfs and the bread; and every time that the fisherman said to him, O my brother, reckon with me, — he would reply, Go: this is not the time for reckoning: wait until good shall betide thee, and then I will reckon with thee. So he would pray for him, and depart from him thanking him. And on the one and fortieth day, he said to his wife, I desire to cut up this net, and be relieved of this mode of life. — Wherefore?

said she. He answered her, It seemeth that my supply of subsistence from the sea is ended. And how long, he added, shall this state continue? By Allah, I am dissolved by abashment at the baker, and I will no more go to the sea, that I may not pass by his oven; for there is no way for me save by his oven; and every time that I pass by it, he calleth me, and giveth me the bread and the ten nusfs. How long then shall I run in debt to him? — But she replied, Praise be to God (whose name be exalted!) who hath moved his heart to favour thee so that he giveth thee the food! And what dost thou dislike in this? — He said, I now owe him a great sum of money, and inevitably he will demand his due. His wife said to him, Hath he vexed thee with words? He answered, No; nor would he reckon with me; but would say to me, Wait until good shall betide thee. — Then, replied his wife, when he demandeth of thee, say to him, Wait until the good that I and thou hope for shall betide. And he said to her, When will the good that we hope for come? She answered him, God is bountiful. And he replied, Thou hast spoken truth.

He then took up his net, and repaired to the sea, saying, O Lord, supply me, if only with one fish, that I may give it to the baker! Then he cast the net in the sea, and drew it, and found it heavy; and he ceased not to labour at it until he was violently fatigued; but when he drew it forth, he saw in it a dead ass, swollen, and of abominable odour: so his soul was wearied. He extricated

it from the net, and said, There is no strength nor power but in God, the High, the Great! I have been tired of saying to this woman, There remaineth for me no means of subsistence in the sea: let me abandon this occupation:—and of her replying, God is bountiful: good will betide thee. Is then this dead ass that good?—Exceeding grief affected him, and he went to another place, that he might be remote from the smell of the ass, and took the net, and cast it, and waited over it some time. Then he drew it, and again found it heavy; and he ceased not to labour at it until blood issued from the palms of his hands; and when he had drawn forth the net, he saw in it a human being.⁴ So he imagined that he was an 'Efreet, of those whom the lord Suleymán used to imprison in bottles of brass, and cast into the sea, and that, the bottle having broken by reason of the length of years, that 'Efreet had issued from it, and come up in the net. He therefore fled from him, and began to say, Mercy! Mercy! O 'Efreet of Suleymán! — But the human being cried out to him from within the net, saying, Come hither, O fisherman! Flee not from me; for I am a human being like thee. Liberate me then, that thou mayest obtain my recompense. — So when the fisherman heard his words, his heart became tranquillized, and he came to him and said to him, Art thou not an 'Efreet of the Jinn? He answered, No; but I am a man, a believer in God and his Apostle. The fisherman said to him, And who cast thee into the sea?

He replied, I am of the children of the sea. I was going about, and thou threwest upon me the net. We are nations obedient to the ordinances of God, and we are compassionate to the creature of God (whose name be exalted!); and were it not that I fear and dread being of the disobedient, I should have rent thy net; but I willingly submit to that which God hath decreed to befall me; and thou, if thou deliver me, wilt become my owner, and I shall become thy captive. Wilt thou then emancipate me with the desire of seeing the face of God^s (whose name be exalted!), and make a covenant with me, and become my companion? I will come to thee every day in this place, and thou shalt come to me, and bring for me a present of the fruits of the land. For with you are grapes and figs and water-melons and peaches and pomegranates and other fruits, and every thing that thou wilt bring me will be acceptable from thee. And with us are coral and pearls and chrysolites and emeralds and jacinths and other jewels. So I will fill for thee the basket in which thou wilt bring me the fruits with minerals consisting of the jewels of the sea. What then sayest thou, O my brother, of this proposal? — The fisherman answered him, Let the Fátéhah be recited in confirmation of the agreement between me and thee as to this proposal.

Accordingly each of them recited the Fátéhah, and the fisherman liberated him from the net, and said to him, What is thy name? He answered, My name is 'Abd-Allah of the Sea; and if

thou come to this place, and see me not, call out and say, Where art thou, O 'Abd-Allah, O thou of the Sea? — And I will be with thee instantly. And thou (he added), what is thy name? The fisherman answered, My name is 'Abd-Allah. So the other replied, Thou art 'Abd-Allah of the Land, and I am 'Abd-Allah of the Sea. Now stay here while I go and bring thee a present. — And he said, I hear and obey. Then 'Abd-Allah of the Sea went into the sea; and thereupon 'Abd-Allah of the Land repented of his having liberated him from the net; and he said within himself, How do I know that he will return to me? He only laughed at me, so that I liberated him; and had I kept him, I might have diverted the people in the city with the sight of him, and received money from all the people for shewing him, and entered with him the houses of the great men. — Therefore he repented of his having liberated him, and said to himself, Thy prey hath gone from thy hand. But while he was lamenting his escape from his hand, lo, 'Abd-Allah of the Sea returned to him, with his hands filled with pearls and coral and emeralds and jacinths and other jewels, and said to him, Receive, O my brother, and blame me not; for I have not a basket; if I had, I would have filled it for thee. So thereupon 'Abd-Allah of the Land rejoiced, and received from him the jewels; and 'Abd-Allah of the Sea said to him, Every day thou shalt come to this place before sunrise. He then bade him farewell, and departed, and entered the sea.

But as to the fisherman, he entered the city joyful, and ceased not to walk on until he came to the oven of the baker, when he said to him, O my brother, good hath betided us: therefore reckon with me. The baker replied, No reckoning is necessary. If thou have with thee anything, give me; and if thou have not with thee any thing, receive thy bread, and the money for thy expenditure, and go, and wait until good shall betide thee. So he said to him, O my companion, good hath betided me from the bounty of God, and I owe thee a large sum; but receive this. And he took for him a handful of pearls and corals and jacinths and other jewels, that handful being half of what he had with him; and he gave it to the baker, and said to him, Give me some money that I may expend it this day, until I shall sell these minerals. He therefore gave him all the money that he had at his command, and all the bread that was in the basket which he had with him; and the baker was rejoiced with those minerals, and said to the fisherman, I am thy slave and thy servant. He carried all the bread that he had with him on his head, and walked behind him to the house, and the fisherman gave the bread to his wife and his children. The baker then went to the market, and brought meat and vegetables and all kinds of fruit. He abandoned the oven, and remained all that day occupying himself with the service of 'Abd-Allah of the Land, and performing for him his affairs. So the fisherman said to him, O my brother, thou

hast wearied thyself. The baker replied, this is incumbent on me; for I have become thy servant, and thy beneficence hath inundated me. But the fisherman said to him, Thou wast my benefactor in the time of distress and dearness. And the baker passed the ensuing night with him, enjoying good eating; and he became a faithful friend to the fisherman. The fisherman informed his wife of his adventure with 'Abd-Allah of the Sea, whereat she rejoiced, and she said to him, Conceal thy secret, lest the magistrates tyrannize over thee. But he replied, If I conceal my secret from all other people, I will not conceal it from the baker.

He arose in the morning of the following day, having filled a basket with fruits of all kinds in the preceding evening, and he took it up before sunrise, and repaired to the sea, put it down on the shore, and said, Where art thou, O 'Abd-Allah, O thou of the Sea? And he answered him, At thy service;—and came forth to him. He therefore presented to him the fruit, and he took it up, and descended with it, diving into the sea, and was absent a while; after which he came forth, having with him the basket full of all kinds of minerals and jewels. So 'Abd-Allah of the Land put it upon his head, and departed with it; and when he came to the oven of the baker, the baker said to him, O my master, I have baked for thee forty shureyks,⁶ and sent them to thy house; and now I will bake bread of the finest flour, and when it is done, I will convey

it to the house, and go to bring thee the vegetables and the meat. Upon this, 'Abd-Allah took for him, from the basket, three handfuls, and gave them to him, and went to the house, where he put down the basket, and took, of each kind of jewels, one jewel of great value. Then he repaired to the jewel-market, and, stopping at the shop of the Sheykh of the market, said, Purchase of me these jewels. He replied, Shew them to me. So he shewed them to him; and the Sheykh said to him, Hast thou any beside these? He answered, I have a basket full. The Sheykh said to him, Where is thy house? He answered him, In such a quarter. And the Sheykh took from him the jewels, and said to his servants, Lay hold of him; for he is the thief who stole the things of the Queen, the wife of the Sultán. He then ordered them to beat him, and they did so, and bound his hands behind his back; and the Sheykh arose, with all the people of the jewel-market, and they began to say, We have taken the thief. Some of them said, None stole the goods of such a one but this villain:—and others said, None stole all that was in the house of such a one but he:—and some of them said thus, and others said thus. All this while, he was silent; he returned not to any one of them a reply, nor did he utter to him a sentence, until they stationed him before the King; whereupon the Sheykh said, O King of the age, when the necklace of the Queen was stolen, thou sentest and acquaintedst us, and requiredst of us the capture

of the offender; and I strove above the rest of the people, and have captured for thee the offender. Lo, here he is before thee, and these jewels we have rescued from his head. —The King therefore said to the eunuch, Take these minerals, and shew them to the Queen, and say to her, Are these thy goods that thou hast lost? Accordingly the eunuch took them, and went in with them before the Queen; and when she saw them, she wondered at them, and she sent to say to the King, I have found my necklace in my place, and these are not my property; but these jewels are better than the jewels of my necklace; therefore act not unjustly to the man; and if he will sell them, purchase them of him for thy daughter, Umm-es-So'ood,⁷ that we may put them for her upon a necklace.

So when the eunuch returned, and acquainted the King with that which the Queen had said, he cursed the Sheykh of the jewellers, him and his company, with the curse of 'Âd and Thamood;⁸ whereupon they said, O King of the age, we knew that this man was a poor fisherman; so we deemed those things too much for him to possess, and imagined he had stolen them. But he replied, O base wretches, do ye deem good things too much for a believer? Wherefore did ye not ask him? Perhaps God (whose name be exalted!) hath blessed him with them in a way he did not reckon upon; and wherefore do ye assert him to be a thief, and disgrace him among the people? Go forth! May God not bless you! — They

therefore went forth in a state of fear. The King then said, O man, may God bless thee in that which He hath bestowed on thee! And thou hast promise of indemnity. But acquaint me with the truth. Whence came to thee these jewels? For I am a King, and the like of them exist not in my possession. — So he answered, O King of the age, I have a basket full of them; and the case is thus and thus. And he informed him of his companionship with 'Abd-Allah of the Sea, and said to him, An agreement hath been made between me and him, that I shall every day fill for him the basket with fruits, and he shall fill it for me with these jewels. The King therefore said to him, O man, this is thy lot; but wealth requireth an exalted station, and I will prevent men's domineering over thee in these days. Perhaps, however, I may be deposed, or may die, and another may be appointed in my stead, and may slay thee on account of his love of worldly goods, and covetousness. I therefore desire to marry thee to my daughter, and to make thee my Wezeer, and bequeath to thee the kingdom after me, that no one may covet thy possessions after my death. — Then the King said, Take ye this man, and conduct him into the bath. So they took him, and washed him, and they clad him in apparel of the apparel of Kings, and led him forth into the presence of the King, who thereupon appointed him Wezeer unto him. He sent also the couriers, and the soldiers of the guard, and all the wives of the great men, to his

house; and they clad his wife in the apparel of the wives of Kings, clad her children likewise, and mounted her in a litter;⁹ and all the wives of the great men, and the troops and the couriers, and the soldiers of the guard, walked before her, and conducted her to the King's palace, with the little infant in her bosom. They brought in her elder children to the King, who treated them with honour, took them upon his lap, and seated them by his side. And they were nine male children; and the King was destitute of male offspring, not having been blessed with any child except that daughter, whose name was Umm-es-So'ood. And as to the Queen, she treated the wife of 'Abd-Allah of the Land with honour, and bestowed favours upon her, and made her Wezeereh to her. The King gave orders to perform the ceremony of the contract of the marriage of 'Abd-Allah of the Land to his daughter, and he assigned as her dowry all the jewels and minerals that he had, and they commenced the festivity; the King commanding that a proclamation should be made to decorate the city on account of the marriage-festivity of his daughter.

Then, on the following day, after 'Abd-Allah of the Land had introduced himself to the King's daughter, the King looked from the window, and saw 'Abd-Allah carrying upon his head a basket full of fruits. So he said to him, What is this that is with thee, O my son-in-law, and whither goest thou? He answered, To my companion, 'Abd-Allah of the Sea. The King said to

him, O my son-in-law, this is not the time to go to thy companion. But he replied, I fear to be unfaithful to him with respect to the time of promise; for he would reckon me a liar, and say to me, Worldly matters have diverted thee from coming to me. And the King said, Thou hast spoken truth. Go to thy companion. May God aid thee!¹⁰—So he walked through the city, on his way to his companion, and, the people having become acquainted with him, he heard them say, This is the son-in-law of the King, going to exchange the fruits for the jewels. And he who was ignorant of him, and knew him not, would say, O man, for how much is the pound? Come hither: sell to me. — Whereupon he would answer him, Wait for me until I return to thee. And he would not vex any one. Then he went, and met 'Abd-Allah of the Sea, and gave him the fruits; and 'Abd-Allah of the Sea gave him for them jewels in exchange. — He ceased not to do thus, and every day he passed by the oven of the baker, and saw it closed. He continued thus for the space of ten days; and when he had not seen the baker, and saw his oven closed, he said within himself, Verily this is a wonderful thing! Whither can the baker have gone? — He then asked his neighbour, saying to him, O my brother, where is thy neighbour the baker, and what hath God done with him? He answered O my master, he is sick: he doth not come forth from his house. So he said to him, Where is his house? The man answered him, In such a

quarter. He therefore repaired thither, and inquired for him; and when he knocked at the door, the baker looked from the window, and saw his companion the fisherman with a full basket upon his head. So he descended to him, and opened to him the door; and 'Abd-Allah of the Land threw himself upon him, and embraced him, and said to him, How art thou, O my companion? For every day I pass by the oven and see it closed. Then I asked thy neighbour, and he informed me that thou wast sick. I therefore inquired for thy house, that I might see thee. — The baker replied, May God recompense thee for me with every thing good! I have no disease; but it was told me that the King had taken thee, because some of the people lied to him, and asserted that thou wast a thief: so I feared, and closed the oven, and hid myself. — Abd-Allah of the Land said, Thou hast spoken truth. And he informed him of his case, and of the events that had happened to him with the King and the Sheykh of the jewel-market, and said to him, The King hath married me to his daughter, and made me his Wezeer. He then said to him, Take what is in this basket as thy lot, and fear not.

After that, he went forth from him, having dispelled from him his fear, and repaired to the King with the basket empty. So the King said to him, O my son-in-law, it seemeth that thou hast not met with thy companion 'Abd-Allah of the Sea this day. He replied, I went to him, and what he gave me I have given to my companion

the baker; for I owe him kindness. The King said, Who is this baker? He answered, He is a man of kind disposition, and such and such events happened to me with him in the days of poverty, and he neglected me not any day, nor broke my heart. The King said, What is his name? He answered, His name is 'Abd-Allah the baker, and my name is 'Abd-Allah of the Land, and my other companion's name is 'Abd-Allah of the Sea. Upon this, the King said, And my name is 'Abd-Allah, and the servants of God¹¹ are all brethren. Send therefore to thy companion the baker: bring him that we may make him Wezeer of the Left. Accordingly he sent to him; and when he came before the King, the King invested him with the apparel of Wezeer, and appointed him Wezeer of the Left, appointing 'Abd-Allah of the Land Wezeer of the Right. 'Abd-Allah of the Land continued in this state a whole year, every day taking the basket full of fruits, and returning with it full of jewels and minerals; and when the fruits were exhausted from the gardens, he used to take raisins and almonds and hazel-nuts and walnuts and figs and other things; and all that he took to him he accepted from him, and he returned to him the basket full of jewels as was his custom.

Now it happened, one day, that he took the basket full of dried fruits, according to his custom, and his companion received them from him; after which, 'Abd-Allah of the Land sat upon the shore, and 'Abd-Allah of the Sea sat in the

water, near the shore, and they proceeded to converse together, talking alternately, until they were led to mention the tombs. Thereupon 'Abd-Allah of the Sea said, O my brother, they say that the Prophet (may God bless and save him!) is buried among you in the land. Dost thou then know his tomb? — He answered, Yes. He asked, In what place? He answered, In a city called Teybeh.¹² He said, And do men, the people of the land, visit his tomb? He answered, Yes. And 'Abd-Allah of the Sea said, May you derive enjoyment, O people of the land, from visiting this generous, benign, merciful Prophet, whose visitor meriteth his intercession! And hast thou visited him, O my brother? — He answered, No; for I was a poor man, and found not what I should expend on the way, and I have not been independent save from the time when I first knew thee and thou conferredst upon me this prosperity. But the visiting him, after I shall have performed the pilgrimage to the Sacred House of God,¹³ hath become incumbent on me; and nothing hath prevented my doing that but my affection for thee; for I cannot separate myself from thee for one day. — Upon this, he of the Sea said to him of the Land, And dost thou prefer thy affection for me above visiting the tomb of Mohammad (may God bless and save him!), who will intercede for thee on the day of appearance before God, and will save thee from the fire, and by means of whose intercession thou wilt enter Paradise; and for the sake of the love of the world dost thou

neglect to visit the tomb of thy Prophet Mohamad, may God bless and save him? He answered, No, by Allah: verily the visitation of him is preferred by me above everything else; but I desire of thee permission that I may visit him this year. He replied, I give thee permission to visit him; and when thou standest by his tomb, give him my salutation. I have also a deposite: so enter the sea with me, that I may take thee to my city, and conduct thee into my house, and entertain thee, and give thee the deposite, in order that thou mayest put it upon the grave of the Prophet (may God bless and save him!); and say thou to him, O Apostle of God, 'Abd-Allah of the Sea saluteth thee, and hath given to thee this present, and he beggeth thine intercession to save him from the fire. — So 'Abd-Allah of the Land said to him, O my brother, thou wast created in the water, and the water is thine abode, and it injureth thee not: then if thou come forth from it to the land, will injury betide thee? He answered, Yes; my body will dry up, and the breezes of the land will blow upon me, and I shall die. — And I in like manner, replied 'Abd-Allah of the Land, was created on the Land, and the land is my abode; and if I enter the sea, the water will enter into my body, and suffocate me, and I shall die. But the other said to him, Fear not that; for I will bring thee an ointment, with which thou shalt anoint thy body, and the water will not injure thee, even if thou pass the remainder of thy life going about in the sea; and thou shalt

sleep and arise in the sea, and nought will injure thee. So he replied, If the case be so, no harm. Bring me the ointment, that I may try it.

'Abd-Allah of the Sea said, Be it so. And he took the basket, and descended into the sea, and was absent a little while. He then returned, having with him some fat like the fat of beef, the colour of which was yellow, like gold, and its scent was sweet; and 'Abd-Allah of the Land said to him, What is this, O my brother? He answered him, This is the fat of the liver of a kind of fish, called the dendán.¹⁴ It is the greatest of all kinds of fish, and the most violent of our enemies, and its form is larger than that of any beast of the land existing among you: if it saw the camel or the elephant, it would swallow it. — 'Abd-Allah of the Land said to him, O my brother, and what doth this unlucky creature eat? He answered him, It eateth of the beasts of the sea. Hast thou not heard that it is said in the proverb, Like the fish of the sea: the strong eateth the weak? ¹⁵— He replied, Thou hast spoken truth. But have you (he added) many of these dendáns among you in the sea? 'Abd-Allah of the Sea answered, Among us are such as none can number except God, whose name be exalted! Then said 'Abd-Allah of the Land, Verily I fear that, if I descend with thee, this kind of creature may meet me and devour me. But 'Abd-Allah of the Sea replied, Fear not; for when it seeth thee, it will know that thou art a son of Adam, and it will fear thee, and flee. It feareth not aught

in the sea as it feareth a son of Adam; for when it hath eaten a son of Adam, it dieth instantly because the fat of a son of Adam is a deadly poison to this kind of creature. And we collect not the fat of its liver save in consequence of a son of Adam's falling into the sea and being drowned: for his form becometh altered, and often his flesh is torn, and the dendán eateth it, imagining it to be of some of the animals of the sea, and dieth: then we happen to light on it dead, and take the fat of its liver, with which we anoint our bodies, and we go about in the sea. In whatever place is a son of Adam, if there be in that place a hundred or two hundred or a thousand or more of that kind of creature, and they hear the cry of the son of Adam, all of them die immediately at his crying once, and not one of them can move from its place.

Upon this, 'Abd-Allah of the Land said, I place my reliance upon God. He then pulled off the clothes that were upon him, and, having dug a hole on the shore, he buried his clothes; after which, he anointed his person from the parting of his hair to his feet with this ointment. Then he descended into the water, and dived; and he opened his eyes, and the water injured him not. He walked to the right and left; and if he would he ascended; and if he would, he descended to the bottom. He saw the water of the sea forming as it were a tent over him, and it injured him not. And 'Abd-Allah of the Sea said to him, What seest thou, O my brother? He answered him.

I see what is good, O my brother, and thou hast spoken truth in that which thou hast said; for the water doth not injure me. Then 'Abd-Allah of the Sea said to him, Follow me. So he followed him; and they ceased not to walk from place to place, while he saw before him, and on his right and on his left, mountains of water, and he diverted himself with the view of them and with the view of the different kinds of fish that were sporting in the sea, some great and some small. Among them were some resembling buffaloes, and some resembling oxen, and some resembling dogs, and some resembling human beings; and every kind to which they drew near fled at seeing 'Abd-Allah of the Land. He therefore said to him of the Sea, O my brother, wherefore do I see every kind to which we draw near flee from us? And he answered him, Through fear of thee; for every thing that God hath created feareth the son of Adam. He ceased not to divert himself with the sight of the wonders of the sea until they came to a high mountain, and 'Abd-Allah of the Land walked by the side of that mountain, and suddenly he heard a great cry: so he looked aside, and he saw something black descending upon him from that mountain, and it was as large as a camel, or larger, and cried out. He therefore said to his companion, What is this, O my brother? He answered him, This is the dendán: it is descending in pursuit of me, desiring to devour me: so cry out at it, O my brother, before it reacheth us; for otherwise it will seize me and devour me.

Accordingly, 'Abd-Allah of the Land cried out at it, and, lo, it fell down dead; and when he saw it dead, he said, Extolled be the perfection of God, and his praise! I struck it not with a sword, nor with a knife! How is it that, with the enormity of this creature, it could not bear my cry, but died? — But 'Abd-Allah of the Sea said to him, Wonder not: for by Allah, O my brother, were there a thousand or two thousand of this kind, they would not be able to endure the cry of a son of Adam.

They then walked to a city, and they saw its inhabitants to be all damsels, no males being among them. So 'Abd-Allah of the Land said, O my brother, what is this city, and what are these damsels? And his companion answered him, This is the city of the damsels; for its inhabitants are of the damsels of the Sea.¹⁶ The King of the Sea banisheth them to this city. Every one against whom he is incensed, of the damsels of the Sea, he sendeth hither, and she cannot come forth from it; for if she came forth from it, any of the beasts of the sea that saw her would devour her. But in other cities than this, there are men and women. — Then 'Abd-Allah of the Land proceeded to divert himself with the view of these damsels, and saw that they had faces like moons, and hair like the hair of women, but they had arms and legs in the fore part of the body, and tails like the tails of fishes. His companion, having diverted him with the view of the inhabitants of this city, went forth with him,

and walked before him to another city, which he saw to be filled with people, females and males, whose forms were like the forms of the damsels before mentioned; and they had tails; but they had no selling nor buying like the people of the land. And he said, O my brother, how do they manage their marriages? His companion answered him, They do not all marry; for we are not all of one religion: among us are Muslims, unitarians; and among us are Christians and Jews and other sects; and those of us who marry are chiefly the Muslims. Whoso desireth to marry, they impose upon him, as a dowry, the gift of a certain number of different kinds of fish, which he catcheth; as many as a thousand or two thousand, or more or less, according to the agreement made between him and the father of the wife. And when he bringeth what is demanded, the family of the bridegroom and the family of the bride assemble and eat the banquet. Then they introduce him to his wife. And after that, he catcheth fish, and feedeth her; or, if he be unable, she catcheth fish, and feedeth him. — 'Abd-Allah of the Sea then took him to another city, and after that to another, and so on, until he had diverted him with the sight of eighty cities; and he saw the inhabitants of each city to be unlike the inhabitants of another city; and he said, O my brother, are there any more cities in the sea? His companion said, And what hast thou seen of the cities of the sea, and its wonders? By the generous, benign, merciful Prophet, were I to divert thee

of a thousand years, every day with the sight of a thousand cities, and shew thee in every city a thousand wonders, I should not shew thee a twenty-fourth part of the cities of the sea, and its wonders. I have only diverted thee with the view of our own region and her land, and nothing more. — So 'Abd-Allah of the Land said to him. O my brother, since the case is so, enough for me is that with the sight of which I have diverted myself; for I have become weary of eating fish and have spent eighty days in thy company, during which thou hast not fed me, morning and evening, with aught but raw fish, neither boiled nor cooked in any way. But thou hast not diverted me with a sight of thy city. — He replied, As to my city, we have gone a considerable distance beyond it, and it is near the shore from which we came.

Then he returned with him to his city, and when he came to it, he said to him, This is my city. And he saw it to be a small city in comparison with those with the sight of which he had diverted himself. He entered the city, accompanied by 'Abd-Allah of the Sea, who proceeded until he came to a cavern, when he said to him, This is my house; and all the houses of this city are likewise caverns, great and small, in the mountains, as are also all those of all the cities of the sea. For every one who desireth to make for himself a house goeth to the King, and saith to him, I desire to make me a house in such a place. Thereupon the King sendeth with him a tribe of fish called

the peckers,¹⁷ assigning as their wages a certain quantity of fish; and they have beaks which crumble rock. They come to the mountain that the intended owner of the house hath chosen, and excavate in it the house with their beaks; and the owner of the house catcheth fish for them, and putteth them into their mouths, until the cavern is completed, when they depart, and the owner of the house taketh up his abode in it. All the people of the sea are in this state: they transact not affairs of commerce, one with another, nor do they serve one another, save by means of fish; and their food is fish. — Then he said to him, Enter. So he entered. And 'Abd-Allah of the Sea said, O my daughter! And, lo, his daughter advanced to him. She had a face round like the moon, and long hair and heavy lips, and black-edged eyes and a slender waist; but she had a tail. And when she saw 'Abd-Allah of the Land with her father, she said to him, O my father, what is this tail-less creature whom thou hast brought with thee? He answered her, O my daughter, this is my companion of the land, from whom I used to bring thee the fruits of the land. Come hither: salute him. — She therefore advanced and saluted him, with an eloquent tongue and fluent speech; and her father said to her, Bring some food for our guest, by whose arrival a blessing hath betided us. And she brought him two large fishes, each of them like a lamb; and he said to him, Eat. So he ate in spite of himself, by reason of his hunger; for he was weary of

eating fish, and they had nothing else. And but a short time had elapsed when the wife of 'Abd-Allah of the Sea approached. She was of beautiful form, and with her were two children, each child having in his hand a young fish, of which he was craunching bits as a man crauncheth bits of a cucumber. And when she saw 'Abd-Allah of the Land with her husband, she said, What is this tail-less creature? The two children also advanced with their sister and their mother, and they looked at 'Abd-Allah of the Land, and said, Yea, by Allah: verily he is tail-less! And they laughed at him. So 'Abd-Allah of the Land said to his companion, O my brother, hast thou brought me to make me a laughing-stock to thy children and thy wife? 'Abd-Allah of the Sea answered him, Pardon, O my brother: for he who hath no tail existeth not among us; and when one without a tail is found, the Sultán taketh him to laugh at him. But, O my brother, be not displeased with these young children and the woman, since their intellects are defective.—Then he cried out at his family, and said to them, Be ye silent! So they feared, and were silent; and he proceeded to appease his mind.

And while he was conversing with him, lo, ten persons, great, strong, and stout, advanced to him, and said, O 'Abd-Allah, it hath been told to the King that thou hast with thee a tail-less creature, of the tail-less creatures of the land. So he replied, Yes; and he is this man; for he is my companion: he hath come to be as a guest,

and I desire to take him back to the land. But they said to him, We cannot go save with him; and if thou desire to say aught, arise and take him, and come with him before the King, and what thou sayest to us, say to the King. Therefore 'Abd-Allah of the Sea said to him, O my brother, the excuse is manifest, and it is impossible for us to disobey the King; but go with me to the King, and I will endeavour to liberate thee from him, if it be the will of God. Fear not; for when he seeth thee, he will know that thou art of the children of the land; and when he knoweth that thou art of the land, he will without doubt treat thee with honour, and restore thee to the land. — So Abd-Allah of the Land replied, It is thine to determine; and I will place my dependence upon God, and go with thee. He then took him and proceeded with him until he came to the King; and when the King saw him, he laughed, and said, Welcome to the tail-less! And every one who was around the King began to laugh at him, and to say, Yea, by Allah: verily he is tail-less! Then 'Abd-Allah of the Sea advanced to the King, and acquainted him with the circumstances, and said to him, This is of the children of the land, and he is my companion, and he cannot live among us; for he loveth not the eating of fish unless it be fried or otherwise cooked; and I desire that thou give me permission to restore him to the land. The King therefore replied, Since the case is so, and he cannot live among us, I give thee permission to restore him to his place after entertainment.

Then the King said, Bring to him the banquet. And they brought him fish of various shapes and colours, and he ate in obedience to the command of the King; after which the King said to him, Demand of me what thou wilt. And 'Abd-Allah of the Land replied, I demand of thee that thou give me jewels. So he said, Take ye him to the jewel-house, and let him select what he requireth. Accordingly his companion took him to the jewel-house, and he selected as many as he desired. He then returned with him to his city, and, producing to him a purse, he said to him, Take this as a deposit, and convey it to the tomb of the Prophet, may God bless and save him! And he took it, not knowing what was in it.

Then 'Abd-Allah of the Sea went forth with him, to conduct him to the land; and he saw, in his way, people engaged in singing and festivity, and a table of fish spread; and the people were eating and singing, and in a state of great rejoicing. So he said to 'Abd-Allah of the Sea, Wherefore are these people in a state of great rejoicing? Is a wedding being celebrated among them? — And he of the Sea answered, There is no wedding being celebrated among them; but a person among them is dead. 'Abd-Allah of the Land therefore said to him, Do ye, when a person dieth among you, rejoice for him, and sing and eat? His companion answered, Yes. And ye, O people of the land, he added, what do ye? 'Abd-Allah of the Land answered, When a person among us dieth, we mourn for him, and weep,

and the women slap their faces, and rend the bosoms of their garments, in grief for him who is dead. And upon this, 'Abd-Allah of the Sea stared at 'Abd-Allah of the Land, and said, Give me the deposit. So he gave it to him. Then 'Abd-Allah of the Sea took him forth to the land, and said to him, I have broken off my companionship with thee, and my friendship for thee, and after this day thou shalt not see me, nor will I see thee. — Wherefore, said 'Abd-Allah of the Land, are these words? 'Abd-Allah of the Sea said, Are ye not, O people of the Land, a deposit of God? — Yes, answered he of the Land. And the other rejoined, Then how is it that it is not agreeable to you that God should take his deposit, but on the contrary ye weep for it? And how should I give thee the deposit for the Prophet (may God bless and save him!), seeing that ye, when the new-born child cometh to you, rejoice in it, though God (whose name be exalted!) putteth into it the soul as a deposit? Then, when He taketh that soul, how is it that it grieveth you, and ye weep and mourn? Such being the case, we have no need of your companionship. — He then left him, and went back to the sea.

So upon this, 'Abd-Allah of the Land put on his clothes, and took his jewels, and repaired to the King, who met him with a longing desire to see him, and rejoiced at his return, and said to him, How art thou, O my son-in-law, and what hath been the cause of thine absence from me during this period? He therefore told him his

story, and what he had seen of the wonders in the sea; whereat the King wondered. He acquainted him also with that which 'Abd-Allah of the Sea had said; and he replied, Thou art the person who erred, in thy giving this information. 'Abd-Allah of the Land persevered for a length of time in going to the shore of the sea, and calling out to 'Abd-Allah of the Sea; but he answered him not, nor came to him. So 'Abd-Allah of the Land relinquished the hope of seeing him again, and he and the King his father-in-law and their family resided in the most happy state and in the practice of good deeds until they were visited by the terminator of delights and the separator of companions, and they all died. — Extolled be the perfection of the Living who dieth not, and to whom belongeth the dominion that is apparent and the dominion that is hidden, and who is able to accomplish every thing, and is gracious and knowing with respect to his servants! ¹⁸

NOTES TO CHAPTER TWENTY-EIGHTH

NOTE 1. The word rendered "minnow" is "seereh." See Note 8 to Chapter xxii.

NOTE 2. See Note 24 to Chapter viii.

NOTE 3. It appears that the fisherman lived in a quarter which had but one entrance.

NOTE 4. Though the man of the sea is here called a human being (in the original, "ádamee," a word derived from the name of our first parent), it appears afterwards that this species is different from that of the sons of Adam, properly so called. — See the fourth paragraph of Note 64 to Chapter xx.

NOTE 5. That is, wilt thou emancipate me with the desire of no other recompense than that of beholding the face of God? For this the Muslim holds to be the greatest happiness that can be enjoyed in Paradise. Hence this phrase is commonly used as meaning — "with the desire of God's recompense."

NOTE 6. The "shureyk" is a kind of bunn. A single bunn of this kind is called "keff shureyk." It is about the size of a man's hand, of an oblong form, with two longitudinal cuts along the top, and several oblique, cross cuts. It is composed of leavened dough and clarified butter (in the proportion of about two pounds of the latter to a ruba¹ of the former), with a little sesame, and several aromatic and other substances, which are commonly called "reehat el-'ajeen;" as seed of the nigella, aniseed, cinnamon, rose-

¹ The ruba is the twenty-fourth part of the ardebb, which latter is very nearly equal to five English bushels.

buds, absinthium (or *artemisia arborescens*), káfoorah, mahlab,³ and curcuma. Before it is baked, it is rubbed over with egg. The shureyk is made to be distributed to the poor at the periodical visits to the tombs, and is also made on various occasions of festivity. — A compound called rechat el-'ajeen is often added to bread. It generally consists of mahlab, káfoorah, absinthium, and sometimes seed of the nigella. This last is likewise, by some people, sprinkled upon the bread before it is baked and so is sesame.

NOTE 7. "Umm-es-So'ood" signifies "the Mother of Prosperities."

NOTE 8. That is, he imprecated upon them a fate like those of 'Ád and Thamood (two tribes of ancient Arabs, mentioned in Note 76 to Chapter x.); the former of whom, a few only excepted, were destroyed by a suffocating wind, and the latter, also with the exception of a few persons, by an earthquake, and a terrible noise from heaven.

NOTE 9. The litter here mentioned was of the kind called "takhtarawán," or "takht-rawán," described in Note 8 to Chapter viii.

NOTE 10. Here the story in Trébutien's version differs, representing 'Abd-Allah of the Land as being induced by the King to break his agreement with his companion of the Sea. It closes by stating that 'Abd-Allah of the Land, "preferring to retain his place and the favour of the King, returned no more to the shore of the sea, and lived happily to the end of his days." Thus it wants the moral which is conveyed in my original.

NOTE 11. "'Abd-Allah" signifies "the Servant of God."

NOTE 12. "Teybeh" is one of the many names of the

² This, I believe, is the same plant, or nearly the same, as the *Camphorata Monspelensis*.

³ *Prunus mahaleb* of Linnæus.

city in which the Prophet is buried, commonly called, by way of honour, "El-Medeeneh," *i. e.* "The City."

NOTE 13. "The Sacred House of God" is the Temple of Mekkeh.

NOTE 14. This name is perhaps imaginary. I do not know of any fish so called.

NOTE 15. This proverb is often mentioned by Arab peasants, with allusion to their rulers and themselves.

NOTE 16. From this point, I omit several passages in my original which are silly and tiresome, or otherwise objectionable.

NOTE 17. The kind of fish here mentioned (in the Arabic, "nakkár,") I suppose to be, like the "dendán," purely imaginary.

NOTE 18. The next story in my original, that of "the Merchant of 'Omán," which ends with part of the Nine Hundred and Fifty-second Night, I omit. A large portion of it is extremely objectionable, and, upon the whole, it is of little merit.

CHAPTER XXIX

COMMENCING WITH PART OF THE NINE HUNDRED
AND FIFTY-SECOND NIGHT, AND ENDING WITH
PART OF THE NINE HUNDRED AND FIFTY-NINTH

THE STORY OF IBRÁHEEM AND JEMEELEH

EL-KHASEEB,¹ the lord of Egypt, had a son named Ibráheem, than whom there was none more beautiful; and by reason of his fear for him he would not allow him to go out, save to the Friday-prayers. Now he passed, going forth from the Friday-prayers, by an old man, with whom were many books, and he alighted from his horse and seated himself by him, and, turning over the books and examining them, he saw in one of them a picture of a woman, which almost spoke none more beautiful than she had been seen upon the face of the earth. Thereupon his reason was captivated, and his mind was stupefied, and he said to the man, O sheykh, sell me this picture. And he kissed the ground before him, and replied, O my lord, without price. So he gave him a hundred pieces of gold, and took the book in which was this picture; and he occupied himself with looking at it, and weeping, night and day. He abstained from food and drink and sleep, and he said within himself, Had I asked the

bookseller respecting the painter of this picture, who he was, probably he had informed me; and if the original of it be living, I might gain access to her; and if it be a picture not representing any particular person, I would cease to be enamoured of it, and not torment myself on account of a thing that hath no real existence. So when the next Friday arrived, he passed by the bookseller, who rose up to him, and he said to him, O uncle, inform me who painted this picture. He replied, O my lord, a man of the inhabitants of Baghdád, named Abu-l-Kásim Es-Sandalánee, who resideth in a quarter called the quarter of El-Karkh, painted it, and I know not whose portrait it is. The youth therefore arose and left him, and he acquainted not any one of the people of the empire with his state.

He performed the Friday-prayers, and returned to the palace, and, taking a leathern bag, he filled it with jewels and gold, and the value of the jewels was thirty thousand pieces of gold. He then waited until the morning, and went forth, not having informed any one; and he overtook a caravan, and saw a Bedawee, and said to him, O uncle, what distance is between me and Baghdád? He replied, O my son, where art thou, and where is Baghdád? Verily between thee and it is a space of two months' journey. — And the youth said to him, O uncle, if thou wilt conduct me to Baghdád, I will give thee a hundred pieces of gold and this mare that is beneath me, the value of which is a thousand pieces of gold.

Upon this, the Bedawee replied, God is witness of what we say. But thou shalt not lodge this night save with me. — And the young man assented to that which he said, and passed the night with him; and when daybreak appeared, the Bedawee took him, and proceeded with him quickly by a near way, in eagerness for that mare which he had promised to give him. They ceased not to journey on until they arrived at the walls of Baghdád, when the Bedawee said to him, Praise be to God for safety! O my master, this is Baghdád. — So the young man rejoiced exceedingly, and he alighted from the mare, and gave her to the Bedawee, her and the hundred pieces of gold.

He then took the leathern bag, and walked on, inquiring for the quarter of El-Karkh, and for the place of abode of the merchants, and destiny drove him to a by-street in which were ten chambers, five facing five, and at the upper end of the street was an entrance with two folding doors, and with a ring of silver. At this entrance were two mastabahs of marble, spread with the best of furniture, and upon one of them was sitting a man of reverend appearance, of handsome form, and clad in sumptuous apparel, before whom were five memlooks, like moons. When the young man saw this, he knew the indication which the bookseller had mentioned to him; and he saluted the man, who returned his salutation, and welcomed him, and seated him, and asked him respecting his state. So the young man said

to him, I am a stranger, and I desire of thy beneficence that thou wouldst see for me, in this street, a house in which I may reside. And the man called out, saying, O Ghazáleh!²—whereupon a slave-girl came forth to him, and said, At thy service, O my master! And he said, Take with thee some servants, and go ye to a chamber, and clean it, and spread furniture in it, and put in it all that is requisite, of vessels and other things, for the sake of this young man, the beautiful in form. Accordingly the slave-girl went forth, and did as he had ordered her; after which, the sheykh took him and shewed him the dwelling; and the young man said to him, O my master, how much is the rent of this dwelling? He answered him, O comely-faced, I will not receive from thee rent as long as thou remainest in it. The young man therefore thanked him for that. Then the sheykh called another slave-girl, and there came forth a slave-girl like the sun, and he said to her, Bring the apparatus for chess. So she brought it, and a memlook spread the chess-table, and the sheykh said to the young man, Wilt thou play with me? He answered, Yes. And he played with him several times, and the young man beat him. He therefore said, Thou hast done well, O young man, and thy qualities are perfect. By Allah, there is not in Baghdád the person who can beat me, and thou hast beaten me!

And after they had prepared the dwelling with the furniture and every thing else that was requisite, the sheykh delivered to him the keys,

and said to him, O my master, wilt thou not enter my abode and eat of my bread, that we may be honoured by thee? And the young man assented to this, and went with him; and when they came to the house, he beheld a handsome, beautiful house, decorated with gold, and in it were all kinds of pictures, and varieties of furniture and other things, such as the tongue cannot describe. The sheykh then complimented him, and gave orders to bring the food; whereupon they brought a table of the manufacture of San'à of El-Yemen, and it was put, and they brought extraordinary dishes of food, than which there existed none more excellent, nor any more delicious. So the young man ate until he was satisfied, and washed his hands; and he proceeded to look at the house and the furniture. And after that, he looked for the leathern bag that was with him; and saw it not. So he said, There is no strength nor power but in God, the High, the Great! I have eaten a morsel worth a piece of silver or two pieces of silver, and there hath gone from me a leathern bag containing thirty thousand pieces of gold. But I seek aid of God. — Then he was silent, and was unable to speak; and the sheykh again caused the apparatus for chess to be brought forward, and said to the young man, Wilt thou play with me? He answered, Yes: — and played, and the sheykh beat him; whereupon the young man said, Thou hast done well: — and he gave over playing, and arose. So the sheykh said to him, What aileth thee, O young man? He

answered, I desire the leathern bag. And upon this the sheykh arose and brought it out to him, and said, Lo, here it is, O my master. Wilt thou resume the playing with me? — He answered, Yes. And he played with him, and the young man beat him. The man therefore said, When thy mind was occupied with thinking of the leather bag, I beat thee; and when I had brought it to thee, thou beatest me. Then he said to him, O my son, inform me from what country thou art. So he answered, From Egypt. And the sheykh said to him, And what is the reason of thy coming to Baghdád? He therefore produced to him the picture, and said, Know, O uncle, that I am the son of El-Khaseeb, the lord of Egypt; and I saw this picture in the possession of a bookseller, and my reason was captivated: so I asked respecting the painter of it, and it was told me that the painter of it was a man in the quarter of El-Karkh, named Abu-l-Kásim Es-Sandalánee, in a street called Darb ez-Zaafarán. I therefore took with me some wealth, and came alone, no one knowing of my case; and I desire of thy perfect beneficence that thou wouldst direct me to him, in order that I may ask him the cause of his painting this picture, and whose portrait it is; and whatsoever he shall desire of me, I will give him it.

Upon this, the sheykh said, By Allah, O my son, I am Abu-l-Kásim Es-Sandalánee, and this is a wonderful thing. How is it that destiny hath driven thee to me? — And when the young

man heard his words, he rose to him and embraced him, and kissed his head and his hands, and said to him, By Allah I conjure thee that thou tell me whose portrait it is. And he replied, I hear and obey. He then arose and opened a closet, and took forth from it a number of books in which he had painted this picture, and said, Know, O my son, that the original of this portrait is the daughter of my paternal uncle. She is in El-Basrah, and her father is Governor of El-Basrah. He is named Abu-l-Leys, and she is named Jemeeleh;³ and there is not on the face of the earth a person more beautiful than she; but she is averse from men, and cannot bear the mention of a man in her company. I went to my uncle, desiring that he should marry me to her, and I was lavish of wealth to him; but he consented not to my proposal; and when his daughter knew thereof, she was enraged, and sent to me a message, saying in it, If thou have sense, remain not in this city: for if thou do, thou wilt perish, and thy sin will be on thine own neck. And she is a virago among viragoes. I therefore went forth from El-Basrah with broken heart, and I painted this portrait in the books, and dispersed them in the countries, thinking that they might fall into the hand of a young man of beautiful form, like thee, and he might contrive means of gaining access to her; for perhaps she would become enamoured of him; and I would previously exact of him a promise that, when he should have gained possession

of her, he should shew her to me, if he only granted me a look from a distance. — So when Ibráheem, the son of El-Khaseeb, heard his words, he hung down his head a while, meditating. And Es-Sandalánee said to him, O my son, I have not seen in Baghdád any one more beautiful than thou; and I imagine that she, if she see thee, will love thee. Canst thou then, if thou obtain an interview with her, and get possession of her, shew her to me, and grant me even a look from a distance? — He answered, Yes. And the sheykh said, Since the case is so, reside with me until thou shalt set forth. But the young man replied, I cannot remain; for an exceeding fire is in my heart on account of my passion for her. So the sheykh said to him, Wait until I prepare for thee a vessel in the course of three days, that thou mayest go in it to El-Basrah. He therefore waited until he had prepared for him a vessel, and put in it all that he required, of food and drink and other things; and after the three days the sheykh said to the young man, Prepare for the voyage; for I have fitted out for thee a vessel, in which are all things that thou requirest, and the vessel is my property, and the boatmen are of my servants, and in the vessel is what will suffice thee until thou shalt return; and I have charged the boatmen to serve thee till thou shalt return in safety.

So the young man arose, and embarked in the vessel, bade farewell to the sheykh, and proceeded until he arrived at El-Basrah, when he took forth

a hundred pieces of gold for the boatmen; but they said to him, We have received the pay from our master. He however replied, Receive it as a present, and I will not inform him of it. They therefore received it from him, and prayed for him. The young man then entered El-Basrah, and asked where was the place of abode of the merchants; whereupon they answered him, In a Khán called the Khán of Hamdán. So he walked on until he came to the market in which was the Khán; and the eyes of the people were cast upon him, gazing at him, on account of his excessive beauty and loveliness. Then he entered the Khán with a boatman, and inquired for the door-keeper. They therefore directed him to him; and he saw him to be an old, reverend sheykh. He saluted him, and the door-keeper returned his salutation; and he said, O uncle, hast thou an elegant chamber? He answered, Yes; — and, taking him, together with the boatman, he opened for them an elegant chamber, decorated with gold, and said, O young man, this chamber is suitable to thee. And thereupon the young man took forth two pieces of gold, and said to him, Receive these two as the gratuity for the key.⁴ So he took them, and prayed for him. And the young man ordered the boatman to return to the vessel. He then entered the chamber, and the door-keeper of the Khán remained with him, and served him, and said to him, O my master, happiness hath betided us by thy coming. And the young man gave him a piece of gold, saying

to him, Buy for us with it some bread and meat and sweetmeat and wine. Accordingly he took it, and repaired to the market, and returned to him, having bought those things for ten pieces of silver, and gave him the remainder. But the young man said to him, Expend it upon thyself. And the door-keeper of the Khán rejoiced thereat exceedingly. Then the young man ate, of the things that he had demanded, one cake of bread with a little savoury food, and said to the door-keeper of the Khán, Take this to the people of thy dwelling. He therefore took it, and went with it to the people of his dwelling, and said to them, I imagine not that any one on the face of the earth is more generous than the young man who hath taken up his abode with us this day, or more sweet than he; and if he remain with us, richness will betide us.

Then the door-keeper of the Khán went in to Ibráheem, and saw him weeping: so he sat, and began to rub and press gently his feet; after which he kissed them, and said, O my master, wherefore dost thou weep? May God not cause thee to weep!—And the young man said, O uncle, I desire to drink with thee this night. The door-keeper therefore replied, I hear and obey. And the young man took forth and gave him five pieces of gold, saying to him, Buy for us, with them, fruits and wine. He then gave him five other pieces of gold, and said to him, Buy for us, with these, dried fruits and perfumes and five fat fowls, and bring me a lute. So he went forth

and bought for him what he had ordered him to get, and said to his wife, Prepare this food, and strain for us this wine, and let that which thou shalt prepare be excellent; for this young man hath extended to all of us his beneficence. His wife therefore did as he commanded her to the utmost of his desire, and he took the provisions and went in with them to Ibráheem the son of the Sultán. So they ate and drank and were merry; and afterwards the young man wept and recited these two verses:—

O my friend, if I gave my life in my endeavour, and all my
wealth, and the world with what is in it,
And the Garden of Eternity, and Paradise,^s altogether, for
the hour of union, my heart would purchase it.

Then he uttered a great groan, and fell down in a fit; whereat the door-keeper of the Khán sighed; and when he recovered, he said to him, O my master, what causeth thee to weep, and who is she to whom thou alludest in these verses; for she cannot be aught but as dust to thy feet? And the young man arose, and, taking forth a wrapper containing some of the most beautiful of women's apparel, said to him, Take this to thy hareem. So he received it from him, and gave it to his wife, who thereupon came with him, and went in to the young man; and, lo, he was weeping. She therefore said to him, Thou hast crumbled our livers. Tell us then what beautiful woman thou desirest, and she shall not be aught but a slave in thine abode. — And he said (ad-

dressing the door-keeper), O uncle, know that I am the son of El-Khaseeb, the lord of Egypt, and that I am enamoured of Jemeeleh, the daughter of Abu-l-Leys, the chief. So the wife of the door-keeper of the Khán said, Alláh! Alláh! O my brother, abstain from uttering these words, lest any one hear of us, and we perish; for there is not upon the face of the earth any one more violent than she, and no one can mention to her the name of a man, since she is averse from men. Then, O my son, turn from her to another. — And when he heard her words, he wept violently. The door-keeper of the Khán therefore said to him, I have nought but my life to give, and I will expose it to peril for love of thee, and contrive for thee a plan by which thy desire may be attained. Then they both went forth from him. And when the morning came, the young man entered the bath, and put on a suit of the apparel of Kings; and, lo, the door-keeper of the Khán, with his wife, advanced to him, and said to him, O my master, know that here is a tailor, who is humpbacked, and he is the tailor of the lady Jemeeleh. So repair to him, and acquaint him with thy state, and perhaps he will direct thee to a means of thine attaining thy desires.

The youth therefore arose and went to the shop of the humpbacked tailor; and he went in to him, and found with him ten memlooks, like moons. He saluted them, and they returned his salutation, and were delighted with him, and they seated him, and were confounded at the sight

of his charms and his loveliness. And when the humpback saw him, his mind was amazed at the beauty of his form. The young man then said to him, I desire of thee that thou sew for me my pocket. So the tailor advanced, and took a needleful of silk, and sewed it. And the young man had torn his pocket purposely. And when the tailor had sewed it, he took forth for him five pieces of gold, and gave them to him; after which, he departed to his chamber. The tailor therefore said, What have I done for this young man, that he hath given me the five pieces of gold? Then he passed the night thinking upon his beauty and his generosity. And when the morning came, the young man repaired again to the shop of the humpbacked tailor. He entered and saluted him, and he returned his salutation, treated him with honour, and welcomed him; and when the young man sat, he said to the humpback, O uncle, sew for me my pocket; for it hath been torn a second time. So he replied, O my son, on the head and the eye. And he advanced and sewed it; and the young man gave him ten pieces of gold. The tailor therefore took them, and became amazed at his beauty and generosity, and said, By Allah, O young man, there must be some reason for this conduct of thine, and this is not for the sewing of a pocket. But inform me of the truth of thy case. — And he replied, O uncle, this is not the place for talking; for my story is wonderful, and my case is extraordinary. Upon this, the tailor said, Since the case is so,

arise and come with us into a private place. Then the tailor arose, and, taking his hand, entered with him a chamber within the shop, and said to him, O young man, tell me. So he related to him his case from first to last; and he was amazed at his words, and said, O young man, fear God with respect to thy case; for she whom thou hast mentioned is a virago, averse from men. Therefore guard, O my brother, thy tongue; otherwise thou wilt destroy thyself. — And when the young man heard his words, he wept violently, and, keeping hold of the skirt of the tailor, he said, Protect me, O uncle; for I am perishing; and I have left my kingdom and the kingdom of my father and my grandfather, and become in the land a stranger, solitary; and I have not patience to remain absent from her.

So when the tailor saw what had betided him, he pitied him, and said, O my son, I have nought but my life to give, and I will expose it to peril for love of thee; for thou hast wounded my heart; but to-morrow I will contrive for thee a plan by which thy heart shall be comforted. — He therefore prayed for him, and departed to the Khán; and he told the door-keeper of the Khán what the tailor had said; whereupon he replied, He hath acted with thee kindly. And when the next morning came, the young man attired himself in the most sumptuous of his apparel, and, taking with him a purse containing some pieces of gold, came to the humpback, and saluted him, and sat down. Then he said to him, O uncle, fulfil

thy promise to me. And he replied, Arise immediately, and take three fat fowls, and three ounces of sugar-candy, and two small jugs, which fill thou with wine, and take a cup. Put these things into a small bag, and embark, after the morning-prayers, in a small boat, with a boatman, and say to him, I desire that thou go with me to the country below El-Basrah. And if he reply, I cannot go further than a league, — say thou to him, Thou shalt do as thou pleasest. But when he goeth, excite him with money, until he conveyeth thee further; and when thou hast arrived, the first garden that thou wilt see is the garden of the lady Jemeeleh. When thou seest it, go to its gate. Thou wilt see two high steps, on which is furniture of brocade; and a hump-backed man, like myself, sitting. Complain to him of thy state, and solicit his favour, and perhaps he will feel pity for thy state, and enable thee to see her, at least to obtain a sight from a distance. I have no expedient within my power but this; and if he be not moved with pity for thy state, I perish, and so dost thou. This is what I think advisable, and the affair must be committed to God, whose name be exalted! — So the young man said, I seek aid of God. What God willeth must come to pass; and there is no strength nor power but in God. — He then arose and departed from the humpbacked tailor, and repaired to his chamber, took the things that he had directed him to procure, and put them into a neat, small bag. And when he arose in

the following morning, he came to the bank of the Tigris, and, lo, he saw a boatman lying asleep. So he woke him, and gave him ten pieces of gold, saying to him, Convey me to the country below El-Basrah. The man replied, O my master, on the condition that I go not further than a league; for if I go a span beyond that distance, we both perish. And he said to him, As thou pleasest. He therefore took him, and proceeded with him down the river; and when he came near to the garden, he said, O my son, beyond this point I cannot go; for if I pass this limit, we both perish. So he took forth and gave him ten other pieces of gold, and said to him, Receive this money, that thou mayest have recourse to it to amend thy state. And the man was abashed at him, and said, I commit the affair to God, whose name be exalted! And he proceeded down the river with him; and when he arrived at the garden, the young man arose in his joy, leapt from the boat as far as a spear's throw, and threw himself down; and the boatman returned, fleeing.

The young man then advanced, and he saw all that the humpback had described to him with respect to the garden. He saw its gate open, and in the vestibule was a couch of ivory, on which was sitting a humpbacked man of comely countenance, clad in apparel ornamented with gold, and having in his hand a mace of gilt silver. So the young man went quickly and threw himself on his hand and kissed it; whereupon he said to him, Who art thou, and whence

hast thou come, and who brought thee hither, O my son? And that man, when he saw Ibráheem the son of El-Khaseeb, was amazed at his loveliness. Then Ibráheem said to him, O uncle, I am an ignorant, strange youth. And he wept, and the man was moved with pity for him, and took him up on the couch, wiped away his tears, and said to him, No harm shall befall thee. If thou be in debt, may God discharge thy debt; and if thou be in fear, may God appease thy fear! — So he replied, O uncle, I have no fear, nor am I in debt; but have with me abundant wealth, by the good pleasure of God, and his aid. The man therefore said to him, O my son, what is thine affair, that thou hast exposed thy life and thy beauty to peril by coming to a place of destruction? And the young man related to him his story, and explained to him his case; and when the humpback heard his words, he hung down his head a while towards the ground, and said, Is the humpbacked tailor the person who directed thee to me? He answered him, Yes. And he rejoined, This is my brother, and he is a blessed man. Then he said, O my son, if affection for thee had not entered into my heart, and if I had not pitied thee, thou hadst perished, thou and my brother and the door-keeper of the Khán and his wife. And he said, Know that there is not on the face of the earth the like of this garden, and it is called the Garden of the Pearl.⁶ No one hath entered it, during the period of my life, except the Sultán and myself

and its owner Jemeeleh [and her attendants]; and I have resided in it twenty years, and have not seen any man [except the Sultán] come to this place. In the course of every forty days, the lady Jemeeleh cometh hither in the vessel, and ascendeth amid her female slaves, in a canopy of satin, the borders of which, ten female slaves hold up with hooks of gold, till she entereth: so I have not seen of her aught. But I have nothing save my life to give, and I will expose it to peril for thy sake. — And thereupon the young man kissed his hand; and the humpback said to him, Sit with me until I contrive for thee a mode of proceeding.

After that, he took the hand of the young man and conducted him into the garden; and when Ibráheem saw that garden, he imagined that it was Paradise. He beheld the trees to be entangled, and the palm-trees tall, and the waters pouring, and the birds warbling with various notes. Then the humpback went with him to a dome-crowned pavilion, and said to him, This is the place in which the lady Jemeeleh sitteth. And he examined that pavilion, and found it to be one of the most wonderful of pleasure-houses. In it were all kinds of pictures in gold and ultramarine, and it had four doors, to which one ascended by five steps; and in the midst of it was a pool, to which one descended by steps of gold, those steps being set with minerals. In the midst of the pool was a fountain of gold, with images, large and small, from the mouths of which

the water issued; and when the images produced various sounds at the issuing of the water, it seemed to the hearer that he was in Paradise. By⁷ the dome-crowned pavilion was a water-wheel, the pots of which were of silver; and it was covered with brocade. And on the left of the water-wheel was a lattice-window of silver, looking upon a green meadow,⁸ in which were all kinds of wild beasts, and gazelles, and hares; and on its right was a lattice-window looking upon a field in which were all kinds of birds, all of them warbling with various notes, amazing the hearer. When the young man beheld this, he was moved with delight. He seated himself at the gate of the garden, and the gardener sat by his side, and said, How dost thou regard my garden? The young man answered him, It is the Paradise of the World. And the gardener laughed. Then he arose, and was absent from him a while, after which he returned, having with him a tray containing fowls and quails, and nice food, and sweetmeat of sugar; and he put it before the young man, and said to him, Eat until thou shalt be satiated. So I ate, says Ibráheem, until I was satisfied; and when he saw that I ate, he rejoiced, and said, By Allah, this is the manner of Kings, the sons of Kings! And he said, O Ibráheem, what is with thee in this small bag? I therefore opened it before him; and he said, Carry it with thee; for it will be of use to thee when the lady Jemeelah cometh, since, when she cometh, I shall not be able to come in to thee

with aught for thee to eat. — Then he arose and took my hand and brought me to a place opposite the dome-crowned pavilion of Jemeeleh; and he made an arbour amid the trees, and said, Ascend into this; and when she cometh, thou wilt see her, and she will not see thee. This is the utmost stratagem that I can employ, and upon God be our dependence. When she singeth, drink to her singing, and when she departeth, return to the place whence thou camest, if it be the will of God, with safety. — So the young man thanked him, and desired to kiss his hand; but he prevented him. Then the young man put the small bag into the arbour which the humpback had made for him; after which the gardener said to him, O Ibráheem, divert thyself in the garden, and eat of its fruits; for the appointed time of the coming of thy beloved is to-morrow. Ibráheem therefore proceeded to amuse himself in the garden, and to eat of its fruits.

He passed the night with the gardener, and when the morning came, and diffused its light and shone, Ibráheem recited the morning-prayers, and, lo, the gardener came to him, with sallow complexion, and said to him, Arise, O my son, and ascend to the arbour; for the female slaves have come to spread the furniture in the place, and she will come after them; and beware thou of spitting, or blowing thy nose, or sneezing; for if thou do, we shall both perish. The young man therefore arose and ascended to the arbour, and the gardener departed, saying, God grant

thee safety, O my son! And while the young man was sitting, lo, there approached five slave-girls, the like of whom no one had beheld. They entered the dome-crowned pavilion, pulled off their outer garments, and washed the place, sprinkled it with rose-water, gave vent to the fumes of aloes-wood and ambergris, and spread the brocade. And there approached after them fifty female slaves, with musical instruments, and Jemeeleh was amid them, within a red canopy of brocade, and the female slaves held up the skirts of the canopy with hooks of gold until she entered the pavilion. So the young man saw not of her, nor of her apparel, aught; and he said within himself, By Allah, all my labour is lost; but I must wait until I see how the case will be. The female slaves brought forward the food and drink; so they ate, and washed their hands, and set for Jemeeleh a throne, on which she seated herself. Then they all played on the musical instruments, and sang with mirth-exciting voices, of which there was not the like; after which an old woman, a kahramáneh, came forth, and clapped her hands, and danced; and the female slaves pulled her along. And, lo, the curtain was raised, and Jemeeleh came forth, laughing: and Ibráheem saw her. Upon her were ornaments and apparel, and on her head was a crown set with fine pearls and with jewels, and on her neck a necklace of pearls, and around her waist a girdle of oblong chrysolites, the strings of which were of jacinths and pearls. And thereupon the

female slaves arose, and kissed the ground before her, while she laughed.

When I beheld her, says Ibráheem the son of El-Khaseeb, I became unconscious of my existence, and my reason was confounded, and my mind was perplexed, in consequence of my amazement at loveliness the like of which was not seen upon the face of the earth. I fell down in a fit, and recovered with weeping eyes, and recited these two verses:—

I see thee, and close not mine eye, that mine eyelids may not prevent my beholding thee.

If I gazed at thee with every glance, mine eyes would not see all thy charms.

— The old woman then said to the female slaves, Let ten of you arise and dance and sing. And when Ibráheem saw them, he said within himself, I wish that the lady Jemeeleh would dance. And after the dancing of the ten slave-girls was ended, they went around her, and said, O our mistress, we wish that thou wouldst dance amid this assembly, that our happiness might be rendered complete thereby; for we have not seen a more delightful day than this. So Ibráheem said within himself, No doubt the gates of heaven have been opened,⁹ and God hath answered my prayer. Then the female slaves kissed her feet, and said to her, By Allah, we have not seen thy bosom dilated as it is this day. And they ceased not to excite her until she pulled off her outer clothing, and became only clad in a shirt woven

with gold, embroidered with varieties of jewels, shewing the forms of a bosom like two pomegranates, and displaying a face like the moon in the night of its fulness. Ibráheem beheld motions the like of which he had not seen before in his life. And when she exhibited, in her dancing, an extraordinary mode, and wonderful invention, her performance was such (says Ibráheem) that she made us forget the dancing of the bubbles in the cups, and occasioned our thinking of the inclining of the turbans from the heads.¹⁰ She was such as the poet hath thus described:—

A dancer whose figure is like a willow-branch: my soul almost quitteth me at the sight of her movements. No foot can remain stationary at her dancing. She is as though the fire of my heart were beneath her feet.

Now, while I was looking at her, says Ibráheem, lo, a glance of her eye was directed towards me, and she saw me; and when she beheld me, her countenance changed, and she said to her female slaves, Sing ye until I return to you. Then she took a knife half a cubit in length, and came towards me, saying, There is no strength nor power but in God, the High, the Great! And when she drew near to me, I became unconscious of my existence; but when she saw me, and her face met mine, the knife fell from her hand, and she said, Extolled be the perfection of the Changer of hearts! She then said to me, O young man, be of good heart: thou art secure from that which thou fearest. And I began to

weep, and she wiped away my tears with her hand, and said, O young man, inform me who thou art, and what brought thee to this place. So I kissed the ground before her, and kept hold of her skirt; and she said, No harm shall befall thee; for, by Allah, mine eye hath not been delighted with any male but thyself. Then tell me who thou art. — I therefore related to her my story from beginning to end; and she wondered thereat, and said to me, O my master, I conjure thee by Allah to tell me, art thou Ibráheem the son of El-Khaseeb? I answered, Yes. And she threw herself upon me, and said, O my master, thou art the person who made me averse from men; for when I heard that there existed in Egypt a young man than whom there was not upon the face of the earth any one more beautiful, I loved thee from the description, and my heart became fondly attached to thee, by reason of that which was told me of thee, concerning thy surpassing loveliness, and I became, with regard to thee, in the case thus expressed by the poet: —

Mine ear became enamoured of him before mine eye; for
the ear is enamoured before the eye sometimes.

Therefore praise be to God who hath shown me thy face! By Allah, had it been any but thee, I had crucified the gardener, and the door-keeper of the Khán, and the tailor, and him who had had recourse to them! — Then she said to me, How shall I contrive means of procuring something for thee to eat without the knowledge of

my female slaves? So I answered her, I have with me what we may eat and what we may drink. And I opened the small bag before her, and took a fowl, and she proceeded to feed me with morsels, I feeding her in like manner. And when I saw this conduct of hers, I imagined that the event was a dream. Then I brought forward the wine, and we drank. All that time, while she was with me, the female slaves were singing; and we ceased not to remain in this state from morn to noon, when she arose, and said, Arise now; prepare for thee a vessel, and wait for me in such a place until I come to thee; for there remaineth to me no patience to endure thy separation. So I replied, O my mistress, I have with me a vessel, which is my property, and the boatmen are hired by me, and they are expecting me. And she said, This is what we desire.

She then went to the female slaves, and said to them, Arise with us, that we may go to our palace. They therefore said to her, Why should we arise now, when it is our custom to remain three days? And she replied, Verily I experience in myself a great heaviness. It seemeth that I am sick, and I fear that this illness may become more heavy upon me. — So they said to her, We hear and obey. Accordingly they put on their apparel, went to the bank of the river, and embarked in the boat. And, lo, the gardener approached Ibráheem, having no knowledge of that which had happened to him, and said, O Ibráheem, thou hast not had the good fortune to delight

thyslf with beholding her; for it is her custom to remain here three days, and I fear that she hath seen thee. But Ibráheem replied, She saw me not, nor did I see her, nor did she come forth from the pavilion. And he said, Thou hast spoken truth, O my son; for had she seen thee, we had perished: but remain with me until she come next week, and thou shalt see her, and satiate thyslf with gazing at her. Ibráheem, however, replied, O my master, I have with me wealth, and I fear for it. I have also left behind me men, and I fear that they will think me too long absent. — And the gardener said, O my son, verily thy separation will be grievous to me. Then he embraced him, and bade him farewell; and Ibráheem repaired to the Khán in which he was lodging, met the door-keeper of the Khán, and took his wealth. And the door-keeper said to him, Good news, if it be the will of God. But Ibráheem replied, I found no way of accomplishing my affair, and I desire to return to my family. So the door-keeper of the Khán wept, and bade him farewell, carried his goods, and conducted him to the vessel.

After that, Ibráheem repaired to the place of which Jemeelah had told him, and there waited for her; and when the night became dark, lo, she approached him, in the garb of a valiant man, with a round beard, and her waist bound with a girdle, and in one of her hands were a bow and arrows, and in the other was a drawn sword; and she said to him, Art thou the son of El-Kha-

seeb, the lord of Egypt? So Ibráheem answered her, I am he. And she said to him, And what young wretch art thou, that thou hast come to corrupt the daughters of the Kings? Arise: answer the summons of the Sultán. — Upon this, says Ibráheem, I fell down in a fit; and as to the boatmen, they almost died in their skins from fear. Therefore, when she saw what had happened to me, she pulled off that beard, threw down the sword, and loosed the girdle; and I saw that she was the lady Jemeeleh, and said to her, By Allah, thou hast mangled my heart! Then I said to the boatmen, Hasten the course of the vessel. Accordingly they loosed the sail, and hastened in their course, and only a few days had elapsed before we arrived at Baghdád. And, lo, there was a vessel lying stationary by the bank of the river; and when the boatmen who were in it saw us, they called out to the boatmen who were with us, and proceeded to say, O such-a-one! and O such-a-one! we congratulate you on your safety! They then drove their vessel against ours; and we looked, and, behold, in it was Abul-Kásim Es-Sandalánee, who, when he saw us, said, Verily this is the object of my search. Go ye, in the keeping of God. I desire to repair to accomplish an affair. — And there was before him a candle. Then he said to me, Praise be to God for thy safety! Hast thou accomplished thine affair? — I answered, Yes. And thereupon he put the candle near to us, and when Jemeeleh saw him, her state became changed, and her

complexion became sallow; and when Es-Sandalánee saw her, he said, Depart ye in the safe keeping of God. I am going to El-Basrah, on business for the Sultán: but the gift is for him who is present. — He then produced a small box of sweetmeats, and threw it into our vessel, and there was in them benj. So Ibráheem said, O delight of mine eye, eat of this. But she wept, and said, O Ibráheem, knowest thou who this is? — I answered (says Ibráheem), Yes: this is such-a-one. And she rejoined, He is the son of my paternal uncle, and formerly he demanded me in marriage of my father, and I did not accept him; and he is repairing to El-Basrah; so probably he will inform my father of us. But I said, O my mistress, He will not arrive at El-Basrah until we arrive at El-Mósil. — And they knew not what was concealed from them in the secret purpose of God.

Then I ate (says Ibráheem) somewhat of the sweetmeat, and it had not descended into my stomach before I struck the floor with my head. And when it was near daybreak I sneezed; whereupon the benj issued from my nostril, and I opened my eye, and beheld myself stripped of my outer clothing, and thrown amid ruins. I therefore slapped my face, and said within myself, Verily this is a stratagem practised upon me by Es-Sandalánee. I knew not whither to repair, and had nothing upon me but a pair of trousers; and I arose and walked about a little; and, lo, the Wálce approached me, accompanied by a

party of men with swords and leathern shields. So I feared, and, seeing a ruined bath, I hid myself in it. But my foot stumbled upon something; wherefore I put my hand upon it, and it became befouled with blood. I therefore wiped it upon my trousers, not knowing what it was, and stretched forth my hand to the thing a second time; whereupon it fell on a slain person, and the head came up in my hand. So I threw it down, and said, 'There is no strength nor power but in God, the High, the Great! I then entered one of the retired corners of the bath; and, behold, the Wálee stopped at the door of the bath, and said, Enter ye this place, and search. And ten of them entered with cressets; and by reason of my fear, I retired behind a wall, and, taking a view of that slain person, I saw it to be a damself whose face was like the full moon; her head lying on one side, and her body on another; and upon her was costly apparel. Therefore, when I beheld her, a violent trembling affected my heart. And the Wálee entered, and said, Search throughout the bath. And they entered the place in which I was, and a man of them saw me, and came to me, having in his hand a knife half a cubit long; and when he drew near to me he said, Extolled be the perfection of God, the Creator of this beautiful face! O young man, whence art thou? — Then he took my hand, and said, O young man, wherefore didst thou slay this murdered female? So I answered, By Allah, I did not slay her, nor do I know who slew her, and

I entered not this place save through fear of you. And I acquainted him with my case, and said to him, By Allah I conjure thee that thou wrong me not, for I am in anxiety for myself. And he took me and led me forward to the Wálee: and when he saw upon my hands the marks of blood he said, This requireth not proof: therefore strike off his head. So when I heard these words, I wept violently: the tears of my eyes flowed, and I recited these two verses —

We trod the steps appointed for us: and he whose steps are appointed must tread them.

He whose death is decreed to take place in one land will not die in any land but that.

Then I uttered a groan, and fell down in a fit; whereupon the heart of the executioner was moved with pity for me, and he said, By Allah, this is not the face of him who hath committed a murder! But the Wálee said, Strike off his head! They therefore seated me upon the skin of blood,¹¹ and bound over my eyes a covering, and the swordsman took his sword, asked permission of the Wálee, and was about to strike off my head. So I cried out, Alas for my distance from my home!

But, lo, a company of horsemen approached, and a speaker said, Leave ye him! Restrain thy hand, O swordsman! — And this was occasioned by a wonderful cause and an extraordinary circumstance, which was this. El-Khaseeb the lord of Egypt had sent his Chamberlain to the Kha-

leefeh Hároon Er-Rasheed, and with him presents and rarities, and also a letter, in which he wrote to him, My son hath been lost a year since, and I have heard that he is in Baghdád; and my desire of the beneficence of the Khaleefeh of God is that he would search for tidings of him, and strive in seeking him, and send him to me with the Chamberlain. So when the Khaleefeh read the letter, he ordered the Wálee to investigate the truth of his story; and the Wálee and the Khaleefeh ceased not to inquire for him, until it was told the Wálee that he was at El-Basrah. He therefore informed the Khaleefeh of that, and the Khaleefeh wrote a letter, and gave it to the Egyptian Chamberlain, ordering him to journey to El-Basrah, and to take with him a party of the dependents of the Wezeer. And by reason of the eagerness of the Chamberlain to find the son of his lord, he went forth immediately, and he found the young man upon the skin of blood, with the Wálee. And when the Wálee saw the Chamberlain, and knew him, he dismounted to him; and the Chamberlain said to him, Who is this young man, and what is his case? So he acquainted him with the matter; and the Chamberlain said, not knowing that he was the son of the Sultán, Verily the face of this young man is the face of one that doth not murder. And he ordered the Wálee to loose his bonds; wherefore he loosed them; and he said, Bring him forward to me. Accordingly he led him forward to him. And his loveliness had departed in consequence of the

severity of the horrors that he had endured. The Chamberlain therefore said to him, Acquaint me with thy history, O young man, and tell me wherefore this slain female is with thee. And when Ibráheem looked at the Chamberlain, he knew him: so he said to him, Wo to thee! Dost thou not know me? Am I not Ibráheem, the son of thy lord? Probably thou hast come to seek for me. — Upon this, the Chamberlain fixed his eyes intently upon him, and knew him perfectly: therefore, when he knew him, he threw himself upon his feet. And when the Wálee saw what the Chamberlain did, his complexion became sallow. The Chamberlain then said to him, Wo to thee, O oppressor! Was it thy desire to slay the son of my master El-Khaseeb the lord of Egypt? So the Wálee kissed the skirt of the Chamberlain, and said to him, O my lord, how could I know him? Verily we saw him in this plight, and we saw the damsel slain by his side. — But he replied, Wo to thee! Verily thou art not fit for the office of Wálee. This is a young man, fifteen years of age, and he hath not killed a sparrow. How then should he murder a human being? Didst thou not grant him any delay, and ask him respecting his state? — Then the Chamberlain and the Wálee said, Search ye for the murderer of the damsel. They therefore entered the bath a second time, and they saw her murderer: so they took him, and brought him to the Wálee, who took him and repaired with him to the palace of the Khaleefeh, and ac-

quainted the Khaleefeh with the events that had happened.

Upon this, Er-Rasheed gave orders to slay the murderer of the damsel; after which he commanded to bring the son of El-Khaseeb. And when he presented himself before him, Er-Rasheed smiled in his face, and said to him, Acquaint me with thy history, and the events that have happened to thee. So he related to him his story from the beginning to the end: and it excited his wonder. He then called Mesroor the executioner, and said, Go this instant and assail the house of Abu-l-Kásim Es-Sandalánee, and bring him and the damsel to me. Accordingly he went immediately, and assailed his house, and he saw the damsel bound with her hair, and at the point of destruction. Mesroor therefore loosed her, and brought her with Es-Sandalánee; and when Er-Rasheed beheld her, he wondered at her loveliness. Then he looked towards Es-Sandalánee, and said, Take ye him, and cut off his hands with which he smote this damsel, and crucify him, and deliver his riches and his possessions to Ibráheem. And they did so. And while they were thus employed, lo, Abu-l-Leys, the Governor of El-Basrah, the father of the lady Jemeeleh, approached them, to demand aid of the Khaleefeh against Ibráheem the son of El-Khaseeb the lord of Egypt, and to complain to him that he had taken his daughter. But Er-Rasheed said to him, He was the cause of her deliverance from torture and slaughter. And he

gave orders to bring the son of El-Khaseeb; and when he came, he said to Abu-l-Leys, Wilt thou not consent that this young man, the son of the Sultán of Egypt, shall be a husband to thy daughter? And he answered, I hear and obey God and thee, O Prince of the Faithful! So the Kha-leefeh summoned the Kádee and the witnesses, and married the damsel to Ibráheem the son of El-Khaseeb. He also presented to him all the riches of Es-Sandalánee, and fitted him out for his return to his country. And he lived with her in the most perfect happiness and the most complete joy until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of the Living who dieth not! ¹²

NOTES TO CHAPTER TWENTY-NINTH

NOTE 1. This tale relates to the times of Hároon Er-Rasheed; and may perhaps be founded on fact; for there was, in the reign of that Khaleefeh, an intendant of the tribute of Egypt named El-Khaseeb, the son of 'Abd-El-Hameed. Aboo-Nuwás has made honourable mention of him in the following verses:—¹

If our camels visit not the land of El-Khaseeb,² what man
after El-Khaseeb shall they visit?

For liberality hath not passed beyond him, nor hath it
alighted behind him; but liberality goeth whithersoever
he goeth.

He is a man who purchaseth eulogy with his wealth, and
who knoweth that the periods of fortune revolve.

In our tale, El-Khaseeb is improperly called Lord, and
Sultán, of Egypt.

NOTE 2. "Ghazáleh" is "a gazelle;" but here it is a
proper name.

NOTE 3. "Jemeeleh" signifies "beautiful," "lovely,"
"good," &c.

NOTE 4. "The gratuity for the key" (hulwán el-miftáh)
is a fee which is still commonly given on hiring a house or
chamber.

¹ I translate these verses from the printed edition of El-Mekeen ("El-macini Historia Saracenica"), page 119, in which they are given both in the Arabic and in Latin; but with unaccountable errors in the original and the translation. In the Arabic is an error which corrupts the first verse in measure, rhyme, and sense.

² Khaseeb signifies "fruitful," &c.

NOTE 5. See the fifth paragraph of Note 2 to the Introduction.

NOTE 6. The word rendered "Pearl" (namely "lu-lu-ah") also signifies "a wild cow," a species of bovine antelope. Each sense is appropriate if it be meant (as I suppose it is) to convey an allusion to the lady Jemeeleh.

NOTE 7. Literally "around." I suspect that a copyist has altered this passage, imagining the word "sákiyeh" to signify here "a water-wheel for irrigation" when it was used in the sense of "a rivulet," and has therefore spoken of its "pots."

NOTE 8. I here read "marj" (a meadow) for "burj" (a tower), and am justified in doing so by Trébutien's version.

NOTE 9. When the gates of heaven are opened, prayer is sure to be answered. This is said to be the case on the night called Leylet el-Kadr, which is generally believed to be the night of the twenty-seventh of Ramadán; that is, the night *preceding* the twenty-seventh day.

NOTE 10. In this sentence, in my original, there seems to be an omission, which I have supplied by inserting the words "her performance was such (says Ibráheem)." The meaning I suppose to be this: she made my state to be like that of a man who ceases to be merry with intoxication, and begins to be careful lest his turban should fall from his head.

NOTE 11. See Note 71 to Chapter viii.

NOTE 12. The next three stories in my original I omit. — The first of these, which is that of "Abu-l-Hasan of Khurásán," is very similar, but inferior in interest, to "the Story told by the Sultán's Steward," in the fifth Chapter of my translation. — The second is "the Story of Kamar-ez-Zemán and the Wife of the Jeweller." This is extremely objectionable; far more so than the title might lead one to

suspect. But one of the marginal notes with which my sheykh has illustrated it is too interesting to be omitted here with the story, especially as it confutes an opinion generally prevailing among my countrymen with respect to the morality of Arab women. The following is a translation of it. "Many persons reckon marrying a second time among the greatest of disgraceful actions. This opinion is most common in the country-towns and villages; and the relations of my mother are thus characterized, so that a woman of them, when her husband dieth while she is young, or divorceth her while she is young, passeth her life, however long it may be, in widowhood, and never marrieth a second time." — The third story is that of "'Abd-Allah the son of Fádil," which is one of the most entertaining tales in the work; but its chief and best portion is essentially the same as "the Story of the First of the Three Ladies of Baghdád." Instead of the three sisters, we have here three brothers; and instead of the young man, in the city of the petrified idolaters, a beautiful damsel. The story of 'Abd-Allah the son of Fádil therefore agrees also, in several points, with that of "the Second Sheykh and the Two Black Hounds," in the first Chapter of the present translation, repeating the chief incidents of the latter with slight variations. — Then follows "the Story of Maarroof," the last in the work.

CHAPTER XXX

COMMENCING WITH PART OF THE NINE HUNDRED
AND EIGHTY-NINTH NIGHT, AND ENDING WITH
THE THOUSAND AND FIRST

THE STORY OF MAAROOF

THERE was, in the guarded city of Cairo,¹ a cobbler who mended old shoes. His name was Maarooof,² and he had a wife whose name was Fátimeh, and whose nickname was El-'Orrah;³ and they gave her not that nickname save because she was a wicked, evil woman, of little modesty, a great mischief-maker. She ruled her husband, and every day used to revile him and curse him a thousand times; and he dreaded her malice, and feared her oppression; for he was a sensible man, who felt shame for his reputation: but he was poor in circumstances. When he worked for much, he expended his gains upon her; and when he worked for little, she revenged herself upon his body during the ensuing night, and deprived him of health, making his night like the record of his own actions.⁴ She was such a person as her in dispraise of whom the poet hath said,—

How many nights have I passed with my wife in the most
unfortunate of conditions!

Would that, at the time of my first visit to her, I had produced some poison and poisoned her!

Now, among the events that happened to this man, proceeding from his wife, it chanced that she said to him, O Maarroof, I desire of thee to-night that thou bring me some kunáfeh with bees' honey upon it. And he replied, May God (whose name be exalted!) make easy to me the means of obtaining its price, and I will bring it to thee to-night. By Allah, I have had no money this day; but our Lord may render the affair easy. — She, however, said to him, I know not these words. Whether He render it easy or do not render it easy, come not to me save with the kunáfeh with bees' honey; and if thou comest without kunáfeh, I will make thy night like thy fortune when thou marriedst me and fellest into my hand. — So he replied, God is bountiful. Then that man went forth, with grief displaying itself in his person; and after he had performed the morning-prayers, he opened the shop, and said, I pray thee, O Lord, to supply me with the price of this kunáfeh, and to save me from the mischief of this wicked woman to-night! And he sat in the shop until mid-day, but no work betided him; wherefore his fear of his wife became violent, and he rose and closed the shop, and became perplexed respecting his case, on account of the kunáfeh, not having even any portion of the price of the bread. He then passed by the shop of the seller of kunáfeh, and stopped in a state of stupefaction, and his eyes filled with

tears. And the seller of kunáfeh, casting at him a sidelong glance, said, O master Maarroof, wherefore dost thou weep? Tell me what hath befallen thee. — He therefore told him his tale, and said to him, My wife is a virago, and she hath demanded of me kunáfeh, and I have sat in the shop until half the day hath passed, but not even the price of bread hath betided me, and I am in fear of her. And upon this, the seller of kunáfeh laughed, and said, No harm shall befall thee. How many pounds dost thou desire? — He answered, Five pounds. And he weighed for him five pounds, and said to him, I have the clarified butter; but I have not bees' honey: I have, however, drip-honey,⁵ better than bees' honey; and what will be the harm if it be with drip-honey? And Maarroof was abashed at him, because he was to wait for his paying the price. He therefore said to him, Give it me with drip-honey. And he fried for him the kunáfeh with the clarified butter, and saturated it with drip-honey, and it became fit to be presented to Kings. Then he said to him, Dost thou want bread and cheese? He answered, Yes. So he took for him four nusfs-worth of bread, and a nuf-worth of cheese, and the kunáfeh was for ten nusfs; and he said to him, Know, O Maarroof, that thy debt hath become fifteen nusfs. Go to thy wife, and make merry, and take this nuf to serve as payment for the bath. Thou shalt have a delay of a day, or two days, or three, until God shall supply thee; and distress not thy wife; for I will have patience

with thee until thou shalt have money exceeding what will be requisite for thy expenditure.

So he took the kunáfeh and the bread and the cheese, and departed praying for him, and went with comforted heart, saying, Extolled be thy perfection, O my Lord! How beautiful art Thou! — Then he went into her, and she said to him, Hast thou brought the kunáfeh? He answered Yes. And he placed it before her. So she looked at it, and saw it to be with honey of the sugar-cane; and upon this she said to him, Did I not say to thee, Bring it with bees' honey? Dost thou act contrary to my desire, and make it with honey of the sugar-cane? — He therefore apologized to her, and said to her, I bought it not save upon credit. But she replied, These are vain words. I will not eat kunáfeh save with bees' honey. — And she was angry with it, and threw it in his face, saying to him, Arise, you rascal: bring me some other kunáfeh! She then struck him with her fist upon the side of his face, knocking out one of his teeth, and the blood flowed down upon his bosom; and by reason of the violence of his rage, he struck her one slight blow upon her head; whereat she seized his beard, and began to cry out and to say, O Muslims!⁶ The neighbours therefore entered, and extricated his beard from her hand; and they beset her with reproofs, and reproached her, and said, We all like to eat kunáfeh that is with honey of the sugar-cane. What is this oppressive conduct towards this poor man! Verily this is disgraceful

to thee! — And they ceased not to soothe her until they effected a reconciliation between her and him. But after the departure of the people, she swore that she would not eat aught of the kunáfeh; and hunger tormented Maaroofo: so he said within himself, She hath sworn that she will not eat: therefore I will eat. Then he ate; and when she saw him do so, she began to say to him, If it be the will of God, may it be a poison that shall destroy the body of the remote!⁷ But he replied, It is not as thou sayest. And he proceeded to eat, and to laugh, and say, Thou hast sworn that thou wilt not eat of this. But God is bountiful; and if it be the will of God, to-morrow night I will bring thee kunáfeh that shall be with bees' honey, and thou shalt eat it by thyself. — And he proceeded to appease her, while she cursed him. She ceased not to revile him and abuse him until the morning; and when the morning came, she tucked up the sleeve from her arm to beat him: so he said to her, Grant me a delay, and I will bring thee some other kunáfeh.

He then went forth to the mosque, and said his prayers, and went to the shop, and opened it and sat. But he had not sat long when two officers from the Kádee came to him, and said to him, Rise; answer the summons of the Kádee; for thy wife hath complained of thee to him, and her appearance is so and so. And he knew her [by the description], and said, May God (whose name be exalted!) send trouble upon her! Then he arose and walked with them until he went in

to the Kádee, when he saw his wife with her arm bound, and her face-veil befouled with blood, and she was standing weeping, and wiping away her tears. So the Kádee said to him, O man, dost thou not fear God, whose name be exalted? How is it that thou beatest this wife, and breakest her arm, and knockest out her tooth, and dost these deeds unto her? — And he replied, If I have beaten her, or knocked out her tooth, sentence me to what punishment thou choosest. Verily the case was so and so, and the neighbours made peace between me and her. — And he acquainted him with the case from beginning to end. And that Kádee was of the people of beneficence; so he took forth for him a quarter of a piece of gold, and said to him, O man, take this and prepare for her with it some kunáfeh with bees' honey, and be thou reconciled to her. And he replied, Give it to her. She therefore took it; and the Kádee made peace between them, and said, O wife, obey thy husband; and thou O man, act kindly to her. And they went forth reconciled by means of the Kádee. The woman went one way, and her husband went another way, to his shop, and sat down. And, lo, the sergeants came to him and said, Give us our fee. So he said to them, The Kádee took not from me aught: on the contrary, he gave me a quarter of a piece of gold. But they replied, We have no concern with the Kádee's giving to thee or taking from thee; and if thou give us not our fee, we will take it by force from thee. And they proceeded to

drag him along through the market. He therefore sold his implements, and gave them half a piece of gold, and they went away from him. He then put his hand upon his cheek, and sat sorrowful, because he had not implements with which to work. And while he was sitting, lo, two men of hideous aspect advanced to him and said to him, Rise, O man; answer the summons of the Kádee; for thy wife hath complained of thee to him. He therefore replied, He hath made peace between me and her. But they said to him, We are from another Kádee; for thy wife hath complained of thee to our Kádee. So he arose and went with them, praying for aid against her by ejaculating, God is our sufficiency, and excellent is the Protector! And when he saw her, he said to her, Have we not made peace with each other, O ingenuous woman? But she replied, There remaineth no longer peace between me and thee. And he advanced and related to the Kádee his story, saying to him, The Kádee such-a-one made peace between us just now. So the Kádee said to her, O impudent woman, since ye have made peace with each other, wherefore hast thou come complaining to me? She answered, He beat me after that. And the Kádee said to them, Make peace with each other, — and, addressing the man, he added, — and beat her not again, and she will not again oppose thee. They therefore made peace with each other, and the Kádee said to him, Give the sergeants their fee. Accordingly he gave them their

fee, and he went to the shop and opened it, and sat in it, like one intoxicated, by reason of the anxiety that had befallen him.

And while he was sitting, lo, a man advanced to him and said to him, O Maarroof, rise; hide thyself; for thy wife hath complained of thee to the Sublime Court,⁸ and Aboo-Tabak⁹ is coming down upon thee. So he rose and closed the shop, and he fled in the direction of the Báben-Nasr. And there had remained in his possession five nusf faddahs, of the price of the lasts and the other implements. He therefore bought for four nusfs bread, and for one nusf cheese, as he fled from her. And this happened in the winter-quarter, at the time of afternoon-prayers; and when he went forth among the mounds, the rain descended upon him like streams pouring from the mouths of water-skins, and his clothes were wetted. So he entered the 'Ádileeyeh,¹⁰ and, seeing a ruined place, in which was a deserted cell, without a door, he entered to shelter himself in it from the rain; his clothes being wetted. Then tears descended from his eyelids, and he became oppressed in mind by his affliction, and said, Whither shall I flee from this vile woman? I pray thee, O Lord, to send to me some person who shall convey me to a distant country, whither she shall not know the way by which to reach me. — And while he was sitting weeping, lo, the wall clove asunder, and there came forth to him from it a person of tall stature, at the sight of whom the flesh quaked, and he said to him,

O man, what aileth thee that thou hast disquieted me this night? I have been residing in this place for two hundred years, and have not seen any one enter it and do as thou hast done. Acquaint me then with thy desire, and I will accomplish thine affair; for compassion for thee hath affected my heart. — Upon this he said to him, Who art thou, and what mayest thou be? And he answered him, I am the haunter of this place. So he acquainted him with all that had happened to him with his wife; whereupon the Jinnee said to him, Dost thou desire that I should convey thee to a country whither thy wife shall know no way by which to reach thee? He answered, Yes. And the Jinnee said to him, Mount upon my back. Accordingly he mounted; and the Jinnee bore him and flew with him from after nightfall until the rising of the dawn, when he set him down upon the summit of a high mountain, and said, O human being, descend from the top of this mountain: thou wilt see the threshold of a city, and do thou enter it; for thy wife will not know any way by which to reach thee, nor will it be possible for her to gain access to thee. Then he left him, and departed.

Maaroor was in a state of confusion, perplexed in his mind, until the sun rose; whereupon he said within himself, I will arise, and descend from this mountain to the city; for in my sitting here is no advantage. So he descended to the foot of the mountain, and he saw a city with high walls, and lofty pavilions, and decorated buildings, and

it was a delight to the beholders. He entered the gate of the city, and saw that it dilated the sorrowful heart; and when he walked through the market, the people of the city looked at him, diverting themselves with the sight of him, and they assembled around him, and wondered at his apparel; for his apparel resembled not theirs. And a man of the people of the city said to him, O man, art thou a stranger? He answered, Yes. He said to him, From what country? He answered, From the fortunate city of Cairo. He said to him, Hast thou long quitted it? He answered him, Yesterday in the afternoon. And thereupon he laughed at him, and said, O people, come hither; see this man, and hear what he saith! So they said, What saith he? He answered, He asserteth that he is from Cairo, and that he came forth from it yesterday in the afternoon. And they all laughed, and the people assembled round him and said, O man, art thou mad that thou sayest these words? How is it thou assertest that thou quittedst Cairo yesterday in the afternoon, and foundest thyself in the morning here, when between our city and Cairo is a space of a whole year's journey? — But he replied, None are mad but you: and as to me, I am veracious in my saying, and this is bread of Cairo: it hath not ceased to remain with me moist. And he shewed them the bread, and they diverted themselves with looking at it, and wondered at it; for it resembled not the bread of their country. The crowd became numerous around

him, and they said one to another, This is bread of Cairo. Divert yourselves with the sight of it.

He became notorious in that city; and among the people, some believed him, and some belied and derided him; and while they were in this state, lo, a merchant advanced to them, riding upon a mule, and behind him were two black slaves. Thereupon the people became dispersed, and he said, O people, are ye not ashamed of collecting around this stranger and ridiculing him and laughing at him? What concern have ye with him? — And he ceased not to revile them until he drove them away from him, no one being able to return him a reply. He then said to Maarroof, Come hither, O my brother. No harm shall befall thee from these. Verily they have no shame. — He took him and proceeded with him until he conducted him into a spacious, decorated mansion, and he seated him in a royal chamber, and gave orders to the slaves, who thereupon opened for him a chest, and took forth for him a dress fit for a merchant possessing a thousand purses, and he clad him with it; and Maarroof was a comely person; so he became as though he were Sháh-Bandar of the merchants. Then that merchant demanded the table; and they put before them a table containing every description of exquisite viands, of all kinds; and they ate and drank; after which the merchant said to Maarroof, O my brother, what is thy name? He answered, My name is Maarroof; and my trade is that of a cobbler; I mend old shoes. He said

to him, From what country art thou? He answered, From Cairo. He said, From what quarter? Maaroof said to him Dost thou know Cairo? The merchant answered him, I am of its sons. So Maaroof replied, I am from the Darb el-Ahmar.¹¹ The merchant said to him, Whom dost thou know of the Darb el-Ahmar? He answered him, Such-a-one and such-a-one. And he enumerated to him many persons. The merchant said to him, Dost thou know the sheykh Ahmad the druggist?¹² He answered him, He was my neighbour, wall adjoining wall. He said to him, Is he well? He answered, Yes. He said to him, How many children hath he? He answered, Three: Mustafà and Mohammad and 'Alee. He said to him, What hath God done with his children? He answered, As to Mustafà he is well, and he is a learned man, a professor:¹³ and as to Mohammad, he is a druggist: he hath opened for himself a shop by the side of the shop of his father, after having married, and his wife hath borne him a son whose name is Hasan. And the merchant said, May God rejoice thee with good tidings! Maaroof then said, And as to 'Alee, he was my companion when we were little children, and I used always to play with him, and we used to go, in the garb of the sons of the Christians, and enter the church, and steal the books of the Christians, and sell them, and buy, with their price, food. But it happened once that the Christians saw us, and laid hold of us with a book: so they complained of us to our

families, and said to his father, If thou prevent not thy son from troubling us, we will complain of thee to the King. And he appeased them, and gave him a beating; and for this reason, he fled immediately, and no way of finding him was known. He hath been absent twenty years, and no one hath given any tidings of him.

Upon this, the merchant said to him, He is myself, 'Alee the son of the sheykh Ahmad the druggist, and thou art my companion, O Maaroofof. They saluted each other, and after the salutation, the merchant said to him, O Maaroofof, acquaint me with the reason of thy coming from Cairo to this city. So he acquainted him with the history of his wife Fátimeh El-'Orrah, and what she had done with him, and said to him, When her injurious conduct to me became excessive, I fled from her, in the direction of the Báb en-Nasr: and the rain descended upon me; wherefore I entered a ruined cell in the 'Ádileeyeh, and sat weeping, and there came forth to me the haunter of the place, who is an 'Efreet of the Jinn, and he questioned me. I therefore acquainted him with my state, and he mounted me upon his back, and flew with me all the night between heaven and earth: then he put me down upon the mountain, and informed me of the city: so I descended from the mountain, and entered the city, and the people collected around me, questioning me: and I said to them, I came forth yesterday from Cairo. But they believed me not. And thou camest, and repelledst the people

from me, and broughtest me to this house. This was the cause of my coming forth from Cairo. And what was the cause of thy coming hither? — He answered him, Folly overcame me when my age was seven years, and from that time I have been going about from country to country and from city to city until I entered this city, the name of which is Ikhtiyán of El-Khutan;¹⁴ whereupon I saw its inhabitants to be generous people, endued with compassion, and I saw that they confided in the poor man, and sold to him on credit, and whatever he said they believed him respecting it. I therefore said to them, I am a merchant, and I have come on before my merchandise, and I desire a place in which to deposit it. And they believed me, and appropriated a place to my exclusive use. Then I said to them, Is there among you one who will lend me a thousand pieces of gold until my merchandise shall arrive, when I will return to him what I receive from him? For I am in need of some commodities before my merchandise will enter the city. — And they gave me what I desired. I then repaired to the market of the merchants, and, seeing some goods, I bought them; and on the following day I sold them, and gained by them fifty pieces of gold, and bought other goods. I proceeded to associate with the people, and to treat them with generosity; and they loved me; and I betook myself to selling and buying, and my wealth became great. And know, O my brother, that the author of the proverb saith,

The world is full of idle boasting, and artifice. And in the country in which no one knoweth thee, do whatsoever thou wilt. But if thou say to every one who asketh thee, I am, by trade, a cobbler, and a poor man, and I fled from my wife, and yesterday I came forth from Cairo, — they will not believe thee, and thou wilt become among them a laughingstock as long as thou shalt remain in this city. And if thou say, An 'Efreet conveyed me, — they will run away from thee in fear, and no one will come near thee; and they will say, This is a man possessed by an 'Efreet, and whosoever goeth near him, injury will happen to him. And this notoriety will be disgraceful to me and to thee; for they know that I am from Cairo.

Maarroof then said, And how shall I act? He answered, I will teach thee how thou shalt act. If it be the will of God (whose name be exalted!), I will give thee to-morrow a thousand pieces of gold, and a mule which thou shalt ride, and a black slave who shall walk before thee until he shall conduct thee to the gate of the market of the merchants. Then go in to them; and I will be sitting among the merchants; and when I see thee, I will rise to thee and salute thee, and I will kiss thy hand and honour thy station; and whenever I ask thee respecting any kind of stuff, saying to thee, Hast thou brought with thee any of such a kind? — answer, Abundance: — and if they ask me respecting thee, I will praise thee and magnify thee in their eyes. I will then say

to them, Provide ye for him a magazine and a shop. And I will describe thee as a person of abundant wealth and generosity; and if a beggar come to thee, give him what thou canst easily afford: thereupon they will confide in my words, and believe in thy greatness and thy generosity, and they will love thee. After that I will invite thee, and I will invite all the merchants on thine account, and bring you and them together, that all of them may know thee, and that thou mayest know them, in order that thou mayest sell and buy and take and give with them; and no long period will pass over thee before thou wilt become a person of wealth. — Accordingly, when the morning came, he gave him a thousand pieces of gold, clad him in a suit of apparel, mounted him upon a mule, and gave him a black slave, saying, God acquit thee of responsibility with respect to the whole; for thou art my companion; so to treat thee with generosity is incumbent on me. Suffer not anxiety; but dismiss from thy mind the subject of thy wife, and mention her not to any one.

Maaroor therefore said to him, May God recompense thee well! He then mounted the mule, and the slave walked before him until he had conducted him to the gate of the market of the merchants, who were all sitting there, and the merchant 'Alee was sitting among them: so when he saw him, he rose and threw himself upon him, saying to him, A blessed day, O merchant Maaroor, O man of good works and of kindness! Then

he kissed his hand before the merchants, and said, O our brothers, the merchant Maarroof hath delighted you by his arrival. They therefore saluted him, and the merchant 'Alee made signs to them that they should shew him honour: so he was magnified in their eyes. His companion set him down from the back of the mule, and they saluted him again; and the merchant 'Alee proceeded to go apart with one of them after another, and to praise Maarroof to him; and they said to him, Is this a merchant? He answered them, Yes: indeed he is the greatest of merchants, and there existeth not any one more wealthy than he; for his wealth and the wealth of his father and his forefathers are notorious among the merchants of Cairo; and he hath partners in El-Hind and Es-Sind and El-Yemen; and for generosity, his fame resteth on an excellent foundation. Therefore know his dignity, and extol his rank, and serve him; and know that his coming to this city is not for the sake of traffic; for his desire is for nothing but to divert himself with the sight of the countries of the world; because he is not in need of travelling to foreign parts for the sake of gain and profits, having wealth which fires cannot consume, and I am of the number of his servants. — He ceased not to praise him until they raised him above their heads, and they proceeded to acquaint one another with his qualities. Then they came together to him, and presented him with food for breakfast, and sherbet. Even the Sháh-Bandar of the mer-

chants came to him, and saluted him; and the merchant 'Alee said to him, in the presence of the other merchants, O my master, probably thou hast brought with thee some of such a kind of stuff. So he answered him, Abundance. And on that day the merchant 'Alee had shewn him the various kinds of costly stuffs, and taught him the names of the stuffs, the dear and the cheap. Then one of the merchants said to him, O my master, hast thou brought with thee yellow cloth? He answered, Abundance. He said, And red, of gazelle's blood?¹⁵ He answered, Abundance. And every time that he asked him respecting any thing, he answered him, Abundance. So thereupon he said, O merchant 'Alee, verily thy countryman, if he desired to transport a thousand loads of costly stuffs, could transport them. And he replied, He would do so from one of his magazines, and nought of its contents would be missing.

And while they were sitting, lo, a beggar came round to the merchants, and some of them gave him a nuf faddah, and some of them gave him a jedeed, and most of them gave him not aught, until he came to Maarroof, who took for him a handful of gold, and gave him it. So he prayed for him; and departed; and the merchants wondered thereat, and said, Verily this is the gift of kings; for he gave the beggar gold without counting it; and were he not of the persons of great riches, and possessing abundance, he had not given the beggar a handful of gold. And

after a while there came to him a poor woman; whereupon he took another handful, and gave it to her, and she departed, praying for him, and told the other poor persons. So they advanced to him, one after another, and for every one who came to him he proceeded to take a handful and to give it him until he had disbursed the thousand pieces of gold; after which he struck hand upon hand, and said, God is our sufficiency, and excellent is the Protector! So the Sháh-Bandar of the merchants said to him, What aileth thee, O merchant Maaroofo? He answered, It seemeth that most of the people of this city are poor and needy; and if I had known that they were so, I had brought with me in the saddle-bags a large sum of money and given it in alms to the poor. I fear that my absence from my country may be long, and it is a habit of my nature not to reject the beggar; but I have with me no gold remaining; therefore when a poor man cometh to me, what shall I say to him? — He answered him, Say to him, God sustain thee. — But he replied, It is not my custom, and anxiety hath come upon me on account of this. Would that I had a thousand pieces of gold more, that I might give them in alms until my merchandise come! — So he said, No harm. And he sent one of his dependants, who brought him a thousand pieces of gold, and he gave them to him. Maaroofo then proceeded to give to every one of the poor who passed by him until the call to noon-prayers was chanted; whereupon they en-

tered the mosque, and performed the noon-prayers, and what remained with him of the thousand pieces of gold he scattered over the heads of the worshippers. The attention of the people was therefore drawn to him, and they prayed for him, and the merchants wondered at the abundance of his generosity and his munificence. He then inclined to another merchant, and obtained from him a thousand pieces of gold, and distributed them; and the merchant 'Alee was observing his actions, but could not speak. He ceased not to do thus until the call to afternoon-prayers was chanted, when he entered the mosque and prayed, and distributed the remainder. And they closed not the gate of the market until he had received five thousand pieces of gold and distributed them; and to every one of whom he had received aught, he said, Wait until the merchandise shall arrive, when, if thou desire gold, I will give it thee, and if thou desire stuffs, I will give them thee; for I have abundance. And in the evening the merchant 'Alee invited him, and he invited with him all the merchants. He seated him at the upper end of the apartment, and he talked not of aught but of stuffs and jewels; and whenever they mentioned to him any thing, he said, I have abundance of it. And on the following day he repaired again to the market, and proceeded to incline to the merchants, obtain from them money, and distribute it to the poor.

He ceased not to do thus for the space of twenty days, until he had received from the people sixty

thousand pieces of gold, and there came not to him merchandise nor a burning plague.¹⁶ So the people were clamorous for their money, and said, The merchandise of the merchant Maarroof hath not arrived, and how long shall he take people's money and give it to the poor? And one of them said, My opinion is, that we should speak with his countryman, the merchant 'Alee. Accordingly they came to him and said to him, O merchant 'Alee, the merchandise of the merchant Maarroof hath not arrived. And he replied, Be ye patient; for it must arrive soon. Then he had a private interview with him, and said to him, O Maarroof, what are these deeds? Did I say unto thee, Toast the bread — or Burn it? Verily the merchants have become clamorous for their money, and have informed me that they have become creditors to thee for sixty thousand pieces of gold, which thou hast received, and hast distributed to the poor. And how wilt thou pay thy debt to the people, when thou neither sellest nor buyest? — But he replied, What will be the consequence, and what are the sixty thousand pieces of gold? When the merchandise arriveth, I will give them, if they will, stuffs, and if they will, gold and silver. — Upon this, the merchant 'Alee said to him, God is most great! And hast thou merchandise? He answered, Abundance. And he said to him, Allah and the Rijál¹⁷ requite thee and thy turpitude! Did I teach thee this saying in order that thou shouldst utter it to me? Now will I inform the

people of thee. — Maarroof replied, Go, without loquacity. Am I a poor man? Verily my merchandise compriseth an abundance of things; and when it arriveth they shall receive double the value of their property. I am in no need of them. — So thereupon the merchant 'Alee was enraged, and said to him, O thou of little good-breeding, I will without fail shew thee. How is it that thou liest to me and art not ashamed? — But he replied, What thou hast in thy power, do; and they shall wait until my merchandise arrive, and shall receive their property with addition. He therefore left him, and departed, and he said within himself, I praised him before; and if I censure him now, I become a liar, and include myself among those to whom applieth the saying of him who said, He who praiseth and censureth, lieth twice.¹⁸ And he became perplexed respecting his case. Then the merchants came to him again, and said, O merchant 'Alee, hast thou spoken to him? He answered them, O people, I am abashed at him, and he oweth me a thousand pieces of gold, but I have not been able to speak to him respecting them. When ye gave him, ye consulted me not, and ye have nought to say to me. So demand of him by an application from yourselves to him; and if he give you not, complain of him to the King of the city, and say to him, He is an impostor, who hath imposed upon us. For the King will save you from being injured by him.

Accordingly they went to the King, and ac-

acquainted him with what had happened, and said, O King of the age, we are perplexed respecting our case with this merchant whose generosity is excessive; for he doth so and so, and every thing that he receiveth he distributeth to the poor by the handful. Now if he possessed little, his soul would not consent to his taking gold by the handful and giving it to the poor: yet were he of the people of affluence, his veracity had appeared to us by the arrival of his merchandise, and we see no merchandise belonging to him, though he asserteth that he hath merchandise, and that he hath come on before it; and whenever we mentioned to him any kind of stuff, he would say, I have abundance of it. A considerable period hath elapsed; but no tidings of his merchandise have come; and he hath become indebted to us to the amount of sixty thousand pieces of gold, all of which he hath distributed to the poor. — And they proceeded to eulogize him and to praise his generosity. And that King was covetous; more covetous than Ash'ab:¹⁹ so when he heard of his generosity and munificence, covetousness overcame him, and he said to his Wezeer, If this merchant did not possess abundant riches, all this generous conduct would not proceed from him; his merchandise will without fail arrive, and these merchants will come together to him, and he will disperse among them abundant riches. But I am more worthy of this wealth than they: therefore I desire to contract friendship with him, and to shew an

affection for him, before his merchandise arriveth and what these merchants will receive from him I shall receive, and I will marry to him my daughter, and join his wealth with mine. — But the Wezeer replied, O King of the age, I imagine him not to be aught but an impostor; and the impostor hath ruined the house of the covetous. The King, however, said to him, O Wezeer, will try him, and know whether he be an impostor or veracious, and whether he have been reared in affluence or not. The Wezeer said, With what wilt thou try him? The King answered, I have a jewel, and I will send for him and cause him to be brought to me; and when he hath seated himself I will treat him with honour and give him the jewel; and if he know it, and know its price, he will be proved to be a person of riches and affluence; but if he know it not he will be proved to be an impostor, an upstart, and I will slay him in the most abominable manner.

Then the King sent to him, and caused him to be brought; and when he came in to him, he saluted him, and the King returned his salutation and seated him by his side, and said to him, Art thou the merchant Maarroof? He answered, Yes. And the King said to him, The merchants assert that thou owest them sixty thousand pieces of gold. Now is that which they say true? — He answered, Yes. The King said to him, Wherefore hast thou not given to them their money? He answered, Let them wait until my merchan-

dise arriveth, and I will give them double of what I have received; and if they desire gold, I will give it them, and if they desire silver, I will give it them, and if they desire merchandise I will give it them; and to him whom I owe a thousand I will give two thousand in return for that wherewith he hath veiled my face before the poor; for I have abundance. The King then said to him, O merchant, take this, and see what is its kind, and what is its value. And he gave him a jewel of the size of a hazel-nut, which the King had purchased for a thousand pieces of gold, and he had not another, and held it dear. So Maarroof took it in his hand, and he pressed upon it with his thumb and fore-finger, and broke it; for the jewel was frail, and would not bear the pressure. The King therefore said to him, Wherefore hast thou broken the jewel? And he laughed, and answered, O King of the age, this is not a jewel. This is a piece of mineral worth a thousand pieces of gold. How is it that thou sayest of it that it is a jewel? Verily the jewel is of the price of seventy thousand pieces of gold, and this is only called a piece of mineral; and the jewel that is not of the size of a hazel-nut hath no value in my estimation, nor do I care for it. How is it that thou art a King, and callest this a jewel, when it is a piece of mineral, the value of which is a thousand pieces of gold? But ye are excusable, because ye are poor, and have not in your possession treasures that are of value.—So the King said to him, O

merchant, hast thou jewels of the kind that thou mentionest? He answered, Abundance. And thereupon covetousness overcame the King, and he said to him, Wilt thou give me perfect jewels? He answered him, When the merchandise cometh, I will give thee abundance; whatsoever thou desirest I have abundance thereof, and I will give thee without price. So the King rejoiced, and said to the merchants, Go your way, and be patient with him until the merchandise arriveth: then come, receive your money from me. And they departed. — Such was the case of Maarroof and the merchants.

But as to the King, he addressed the Wezeer, and said to him, Treat the merchant Maarroof with courtesy, and take and give with him in talk, and mention to him my daughter, in order that he may marry her, and we may gain these riches that are in his possession. But the Wezeer replied, O King of the age, verily the state of this man hath not pleased me, and I imagine that he is an impostor and a liar. Therefore desist from these words, lest thou lose thy daughter for nought. — And the Wezeer had before solicited the King to marry to him the damsel, and he desired to marry her to him; but when this was told her, she consented not. — So thereupon the King said to him, O deceiver, thou dost not desire for me good fortune, because thou demandedst my daughter in marriage before, but she consented not to marry thee. So now thou interceptest the way of her marriage, and desirest that my

daughter should remain as a waste land, in order that thou mayest take her. But hear from me this saying: Thou hast no concern with these words. How can he be an impostor, a liar, when he knew the price of the jewel, the price at which I purchased it, and broke it because it did not please him? He hath many jewels; and when he introduceth himself to my daughter, he will see her to be beautiful, and she will captivate his reason, and he will love her, and will give her jewels and treasures. But thou desirest to prevent my daughter and to prevent me from obtaining these riches. — So the Wezeer was silent, and feared the King's rage against him, and he said to himself, Set the dogs upon the [wild] oxen. Then he inclined to the merchant Maaroof and said to him, His Majesty the King loveth thee, and he hath a daughter endowed with beauty and loveliness, whom he desireth to marry to thee. What then sayest thou? — And he answered him, No harm. But let him wait until my merchandise arriveth; for the dowry of the daughters of the Kings is large, and their rank requireth that they should not be endowed save with a dowry befitting their condition; and at this present time I have not with me wealth. Therefore let him have patience with me until the merchandise arriveth; for I have abundant riches, and I must give as her dowry five thousand purses. I shall also require a thousand purses to distribute to the poor and needy on the night of my introduction to the bride, and a thou-

sand purses to give to those who shall walk in the marriage-procession, and a thousand purses wherewith to prepare the viands for the soldiers and others; and I shall require a hundred jewels to give to the Queen ²⁰ on the morning of the wedding, and a hundred jewels to distribute among the female slaves and the eunuchs, giving each a jewel in honour of the rank of the bride. I shall require moreover to clothe a thousand naked persons among the poor, and alms will be indispensable; and this is a thing that will be impossible until the merchandise arriveth. But I have abundance; and when the merchandise cometh, I care not for all these expenses.

The Wezeer therefore went and acquainted the King with that which he had said, and the King said, When this is his desire, how is it that thou assertest of him that he is an impostor, a liar? The Wezeer replied, And I cease not to say so. But the King chid him angrily, and threatened him, and said to him, By my head, if thou desist not from these words, I will slay thee! Return then to him, and bring him to me, and I will arrange with him. — So the Wezeer went to him, and said to him, Come hither: answer the summons of the King. And he replied, I hear and obey. Then he came to him, and the King said to him, Apologize not with these excuses; for my treasury is full: therefore take the keys into thy possession, and expend all that thou requirest, and give what thou wilt, and clothe the poor, and do what thou desirest, and mind

not for the damsel and the female slaves. But when thy mechandise arriveth, shew what generosity thou wilt to thy wife, and we will have patience with thee for her dowry until the merchandise arriveth, and there shall never be any difference between me and thee. — He then ordered the Sheykh el-Islám²¹ to perform the ceremony of the marriage-contract. So he performed the ceremony of the contract of the marriage of the King's daughter to the merchant Maaroofof. The King commenced the celebration of the festivity, and gave orders to decorate the city, and the drums were beaten, and the tables of viands were spread with all kinds of dishes, and the performers of sports came. The merchant Maaroofof sat upon a throne in a mak'ad, and the performers of sports, and the exhibitors of cunning tricks, and the Jink,²² and the performers of extraordinary arts and wonderful games, were disposed in order before him, and he proceeded to order the Treasurer, and to say to him, Bring the gold and the silver. Accordingly he brought him the gold and the silver, and Maaroofof went round among the people who were diverting themselves, and gave to every one who played by the handful, and bestowed alms on the poor and needy, and clad the naked, and it was a noisy festivity. The Treasurer had not time to bring the money from the treasury, and the heart of the Wezeer almost burst with rage; but he could not speak. The merchant 'Alee also wondered at the squandering of this wealth, and said to the merchant

Maaroorf, May Allah and the Rijál retaliate upon thy temple! Hath it not sufficed thee that thou hast wasted the money of the merchants, but thou wilt also waste the money of the King. — But the merchant Maaroorf answered him, Thou hast no concern with it; and when the merchandise arriveth, I will compensate the King for this with double its value. — And he proceeded to scatter the money, and to say within himself, A burning plague! What will happen will happen; and from that which is predestined there is no escape.

The festivity ceased not for the space of forty days; and on the one-and-fortieth day they made the procession for the bride. All the emeers and the soldiers walked before her; and when they entered with her, Maaroorf scattered gold over the heads of the people. They made for her a magnificent procession, and Maaroorf expended a vast quantity of wealth. They introduced him to the Queen, and he sat upon the high mattress, and they let down the curtains, and closed the doors, and went forth, leaving him with the bride. And thereupon he smote hand upon hand, and sat sorrowful for some time, striking palm upon palm, and saying, There is no strength nor power but in God, the High, the Great! So the Queen said to him, O my lord, Allah preserve thee! What aileth thee that thou art sorrowful? — And he replied, How can I be otherwise than sorrowful when thy father hath disquieted me, and done to me a deed like

the burning of the green corn? She said, And what hath my father done to thee? Tell me. — He answered, He hath introduced me to thee before my merchandise hath arrived, and I desired at least a hundred jewels to distribute among thy female slaves, to each one a jewel, that she might rejoice in it, and say, My lord gave me a jewel on the night of his introduction to my lady; — and this good deed would have been an act of honour to thy rank, and have increased thy glory; for I am not deficient in lavishing jewels, having of them an abundance. — But she said to him, Be not anxious for that, nor grieve thyself for this reason. As to myself, thou hast no blame to fear from me; for I will have patience with thee until the merchandise arriveth; and as to the female slaves, thou hast nought to care for on their account. — So he was appeased. And on the following morning he entered the bath, and put on a suit of the apparel of Kings, and, having gone forth from the bath, entered the King's council-chamber: whereupon those who were in it rose to him upon their feet, and received him with respect and honour, and congratulated him and blessed him. He sat by the side of the King, and said, Where is the Treasurer? They answered, Lo, he is here before thee. And he said, Bring the robes of honour, and invest all the wezeers and the emeers, and the men of office. Accordingly he brought him all that he demanded, and he sat giving to every one who came to him, and presenting to every man according to his rank.

He continued in this state for the space of twenty days, and there appeared not any merchandise belonging to him, nor aught else. Then the Treasurer became straitened by him to the utmost degree, and he went in to the King in the absence of Maarroof, when the King was sitting with the Wezeer, and no one beside, and he kissed the ground before him, and said, O King of the age, I will acquaint thee with a thing for perhaps thou wouldst blame me for not acquainting thee therewith. Know that the treasury hath become almost empty; there remaineth not in it any money, except a small quantity, and after ten-days we shall close it empty. — So the King said, O Wezeer, verily the merchandise of my son-in-law hath been backward in coming, and no tidings of it have appeared. And the Wezeer laughed, and said to him, May God be gracious to thee, O King of the age! Thou art none other than a careless person, with respect to the conduct of this impostor and liar. By thy head, there is no merchandise belonging to him, nor a plague to relieve us of him; but he hath only incessantly imposed upon thee until he hath consumed thy wealth, and married thy daughter for nothing. And how long wilt thou be heedless of this liar? — The King thereupon said to him, O Wezeer, how shall we act, that we may know the truth of his state? And he answered, O King of the age, no one will become acquainted with the man's secret except his wife. Therefore send to thy daughter, desiring that

she may come behind the curtain, in order that I may ask her respecting the truth of his state, so that she may examine him and acquaint us with his state. — And he replied, There will be no harm in that. By my head, if it be proved that he is an impostor, a liar, I will surely slay him in the most unfortunate manner! — He then took the Wezeer, and entered with him into the sitting-chamber, and sent to his daughter. So she came behind the curtain; and this was during the absence of her husband; and when she came, she said, O my father, what dost thou desire? He answered, Speak to the Wezeer. Accordingly she said, O Wezeer, what wouldst thou? He answered, O my mistress, know that thy husband hath consumed the wealth of thy father, and he hath married thee without giving a dowry, and hath not ceased to promise us and to break his promise: no tidings of his merchandise have appeared; and, in short, we desire that thou wouldst inform us respecting him. She replied, Verily, his words are many, and he is constantly coming and promising me jewels and treasures and costly stuffs; but I have seen nothing. And he said, O my mistress, canst thou this night take and give with him in talk, and say to him, Acquaint me with the truth, and fear nothing; for thou hast become my husband, and I will not be neglectful of thee: so acquaint me with the truth of the case, and I will contrive for thee a plan by which thou shalt be made happy? After that, use nearness and remoteness of speech to

him, and make a show of affection to him, and induce him to confess; and then acquaint us with the truth of his case. — And she said, O my father, I know how to examine him.

She then departed; and after nightfall, her husband Maarroof came in to her according to his custom. So she rose to him, and took him with her hand beneath his armpit, and beguiled him with excessive guile. (And sufficient is the guile of women when they have to request of men any thing of which they desire the accomplishment.) She ceased not to beguile him and to coax him with speech sweeter than honey until she stole his reason; and when she saw that he had inclined to her entirely, she said to him, O my beloved, O delight of mine eye, O joy of my heart, may God not make me desolate by thine absence, nor time make a separation between me and thee! for affection for thee hath taken up its abode in my heart, and the fire of desire for thee hath burned my liver, and there can be no neglect of thee ever. But I desire that thou wouldst acquaint me with the truth; for the stratagems of falsehood are not profitable, nor do they gain credit on all occasions. How long wilt thou impose, and lie to my father? I fear that thy case will be exposed to my father before we contrive a stratagem to avoid it, and that he will lay violent hands upon thee. Acquaint me then with the truth, and thou shalt experience nought but what will rejoice thee. When thou shalt have acquainted me with the truth of the

case, thou shalt fear nothing that would injure thee. How often wilt thou assert that thou art a merchant, and a person of riches, and that thou hast merchandise? A long period hath passed during which thou hast been saying, My merchandise: my merchandise: — but no tidings of thy merchandise have appeared; and anxiety is manifest in thy countenance on this account. Now, if thy words have no truth, inform me, and I will contrive for thee a plan by means of which thou shalt be safe, if it be the will of God. — And he replied, O my mistress, I will acquaint thee with the truth, and whatever thou wilt, do. So she rejoined, Say, and take care to be veracious; for veracity is the ship of safety; and beware of falsehood; for it disgraceth its speaker. Divinely gifted was he who said, —

Take care to be veracious, even though veracity should cause thee to be burned with the threatened fire;
And seek God's approval; for the silliest of men is he who angereth the Lord and pleaseth his servants.

— And he said, O my mistress, know that I am not a merchant, and I have neither merchandise nor a burning plague. But in my country I was only a cobbler, and I have a wife whose name is Fátiméh El-'Orrah, and such and such things happened to me with her. — And he acquainted her with the story from its commencement to its end.

Upon this, she laughed, and said, Verily thou art skilful in the art of lying and imposition!

He replied, O my mistress, may God (whose name be exalted!) preserve thee to veil faults and dissolve griefs! And she said, Know that thou hast imposed upon my father, and deceived him by the abundance of thine idle boasting, so that he hath married me to thee by reason of his covetousness. Then thou consumedst his wealth; and the Wezeer suspecteth thee for this conduct; and how often doth he speak of thee before my father, saying to him, Verily he is an impostor, a liar! But my father hath not complied with that which he had said, because he had demanded me in marriage, and I consented not that he should be to me a husband, and that I should be to him a wife. Then the time became tedious, and my father had become straitened, and he said to me, Make him confess. And I have made thee confess, and what was covered hath become exposed. Now my father is purposing mischief to thee on this account; but thou hast become my husband, and I will not neglect thee. For if I informed my father of this news, it would be proved to him that thou art an impostor, a liar, and that thou hast imposed upon the daughters of Kings, and squandered away their riches; and thine offence would not be forgiven by him, but he would slay thee without doubt, and it would become published among the people that I had married a man who was an impostor, a liar, and thou wouldst be a cause of disgrace to me. Moreover, if my father slew thee, probably he would desire to marry me to

another, and this is a thing to which I would not consent even if I were to die for refusing. But arise now, and put on the dress of a memlook, and take with thee fifty thousand pieces of gold of my wealth; then mount upon a courser, and journey to a country to which the rule of my father doth not reach. There trade as a merchant, and write to me a letter, and send it by a courier who will bring it to me privately, that I may know in what country thou art, in order that I may send to thee all that my hand can procure. Thus thy wealth will become abundant; and if my father die, I will send to thee, and thou shalt come with respect and honour; and if thou die, or I die, departing to receive the mercy of God (whose name be exalted!), the day of resurrection will unite us. This is the right plan; and as long as thou continuest well, and I continue well, I will not cease to send thee letters and riches. Arise before the daylight cometh upon thee, and thou art perplexed, and destruction environeth thee. — So he said to her, O my mistress, I throw myself upon thy generosity, begging thee to bid me farewell with an embrace. And she replied, No harm. He then embraced her, and put on the dress of a memlook, and ordered the grooms to saddle for him a swift courser. They therefore saddled for him a courser, and he bade farewell to his wife, and went forth from the city at the close of the night, and departed, every one who saw him imagining that he was one of the memlooks of the Sultán

going on a journey for the accomplishment of some affair.

And when the morning arrived, her father came with the Wezeer to the sitting-chamber, and her father sent to her. So she came behind the curtain, and her father said to her, O my daughter, what sayest thou? She answered, I say, May God blacken the face of thy Wezeer! For he desired to blacken my face in the eyes of my husband. — And how so? said the King. She answered, He came in to me yesterday, before I mentioned to him these words, and lo, Faraj, the eunuch, came in to me with a letter in his hand, and he said, Ten memlooks are standing beneath the window of the palace, and they gave me this letter, and said to me, Kiss for us the hands of our master Maarooft the merchant, and give him this letter; for we are of his memlooks who are with the merchandise, and it hath been told us that he hath married the daughter of the King; so we have come to him to acquaint him with the events that have happened to us on the way. — And I took the letter and read it, and saw in it, — From the five hundred memlooks, to the possessor of dignity, our master, the merchant Maarooft. — To proceed. — The news wherewith we acquaint thee is this. After thou leftest us, the Arabs came forth against us, and fought with us, and they were two hundred horsemen, while we were five hundred memlooks; and a severe contest ensued between us and the Arabs. They prevented our pursuing the way,

and thirty days elapsed while we were contending with them, and this was the cause of our being behind the time in coming to thee. They have taken from us two hundred loads of stuffs, forming part of the merchandise, and killed of us fifty memlooks. — And when the news came to him, he said, May Allah disappoint them! Wherefore should they contend with the Arabs for the sake of two hundred loads of merchandise? And what are two hundred loads? It was not expedient for them to delay on that account; for the value of the two hundred loads is but seven thousand pieces of gold. But it is requisite that I go to them and hasten them; and as to what the Arabs have taken, the merchandise will not be the less for it, nor will it make any impression upon me, and I will reckon as though I had bestowed it in alms upon them. Then he descended from me, laughing, and grieved not for what was lost of his wealth, nor for the slaughter of his memlooks; and when he descended, I looked from the window of the palace, and saw that the ten memlooks, who brought him the letter, were like moons, each one of them wearing a suit of apparel worth two thousand pieces of gold, and that there was not in the possession of my father a memlook resembling one of them. He then repaired with the memlooks who brought him the letter, in order that he might bring his merchandise. And praise be to God who prevented me from mentioning to him aught of the words which thou orderedst me to say! For he would

have derided me and thee, and probably he would have looked upon me with the eye of disparagement, and would have hated me. But the fault is wholly in thy Wezeer, who speaketh against my husband words not suitable to him. — So the King said, O my daughter, verily the wealth of thy husband is abundant, and he thinketh not of it; and from the day that he entered our country he hath been constantly bestowing alms on the poor. If it be the will of God, he will soon come with the merchandise, and abundant good fortune will betide us from him. — He proceeded to appease her mind, and to threaten the Wezeer, and the stratagem deceived him.

But as to the merchant Maarroof, he mounted the courser, and proceeded over the desert tract, perplexed, not knowing to what country to go; and by reason of the pain of separation, he moaned, and he suffered ecstasy and afflictions, and recited some verses; after which, he wept violently. The ways were obstructed in his face, and he preferred death above life. Then he went like one intoxicated, through the violence of his perplexity, and ceased not to proceed until the hour of noon, when he approached a village, and saw a ploughman near it, ploughing with a yoke of bulls; and hunger had violently affected him; so he went to the ploughman and said to him, Peace be on thee! And he returned his salutation, and said, Welcome to thee, O my master! Art thou of the memlooks of the Sultán? — He answered, Yes. And he said, Alight here with me for entertainment.

He therefore knew that he was of the liberal, but he said to him, O my brother, I see not with thee any thing wherewith thou canst feed me. How is it then that thou invitest me? — The ploughman answered, O my master, good things are at hand. Alight thou; and, behold, the village is near; so I will go and bring thee dinner, and fodder for thy horse. — Maarroof replied, Since the village is near, I shall arrive at it in the same time in which thou wouldst arrive there, and I will buy what I desire from the market, and eat. But he said to him, O my master, verily the village is a hamlet, and there is not in it a market, nor selling nor buying. I conjure thee by Allah that thou alight here with me, and comfort my heart; and I will go thither, and will return to thee quickly. — So he alighted; and the peasant left him, and went to the village to bring him the dinner. Maarroof therefore sat waiting for him. Then he said within himself, Verily we have diverted this poor man from his work; but I will arise and plough in his stead, until he come, to compensate for my having hindered him from his work.

Accordingly he took the plough, and drove on the bulls, and ploughed a little; and the plough struck against something, whereupon the beasts stopped. So he urged them; but they could not proceed; and he looked at the plough, and saw that it was caught in a ring of gold. He therefore removed from it the earth, and he found that ring to be in the middle of a stone of alabaster, of the size of the nether mill-stone; and he laboured

at it until he pulled it up from its place, when there appeared beneath it a subterranean place with stairs; and he descended those stairs, and saw a place like a bath, with four leewáns. The first leewán was full of gold, from the floor to the roof; and the second leewán was full of emeralds and pearls and coral, from the floor to the roof; and the third leewán was full of jacinths and balass-rubies and turquoises; and the fourth leewán was full of diamonds and precious minerals of all kinds of jewels. Also, at the upper end of that place was a chest of clear crystal, full of incomparable jewels, each jewel of them being of the size of a hazel-nut; and upon that chest was a little box, of the size of a lemon, and it was of gold. So when he beheld this, he wondered, and rejoiced exceedingly; and he said, What can be in this little box? Then he opened it, and he saw in it a seal-ring of gold, on which were engraved names and talismans, like the marks made by the creeping of ants. And he rubbed the seal-ring; and, lo, a speaker said, At thy service! At thy service! O my master! Demand then, and thou shalt receive. Dost thou desire to build a town, or to ruin a city, or to slay a King, or to dig a river, or any thing of that kind? For whatsoever thou demandest, it will happen, by permission of the Almighty King, the Creator of the night and the day. — So he said to him, O creature of my Lord, who art thou, and what mayest thou be? He answered, I am the servant of this seal-ring, acting in the service of its possessor; and whatever object of

desire he demandeth, I accomplish it for him; and there is no excuse for my neglecting what he commandeth me to do; for I am Sultán over 'Óns of the Jánn, and the number of my troops is two and seventy tribes. The number of each tribe is two and seventy thousand, and every one of the thousand ruleth over a thousand Márids, and each Márid ruleth over a thousand 'Óns, and every 'Ón ruleth over a thousand Devils, and every Devil ruleth over a thousand Jinnees, and all of them are under my authority, and they are unable to disobey me. But I am bound by enchantment to this seal-ring, and I cannot disobey him who possesseth it. Lo, thou hast possessed it, and I have become thy servant. Demand then what thou wilt; for I will hear thy saying and obey thy command; and when thou requirest me at any time, on land or on the sea, rub the seal-ring, and thou wilt find me with thee. But beware of rubbing it twice successively; for thou wouldst burn me with the fire of the names [engraved thereon], and lose me, and repent for me after that. Now I have acquainted thee with my state; and peace be on thee!

Upon this, Maarroof said to him, What is thy name? He answered, My name is Abu-s-Sa'ádát.²³ And he said to him, O Abu-s-Sa'ádát, what is this place, and who enchanted thee in this little box? He answered, O my master, this place is a treasure, called the treasure of Sheddád the son of 'Ád, who constructed Irem Zát el-'Emád, the like of which hath not been made in the

countries of the earth. I was his servant during his life, and this was his seal-ring, and he deposited it in his treasure; but it is thy lot. — Maaroof then said to him, Canst thou take forth what is in this treasure and place it on the face of the earth? He answered, Yes; it will be the easiest of actions. And Maaroof said, Take forth all that is in it, and leave not of it aught. And he made a sign with his hand towards the ground, whereupon it clove asunder. Then he descended, and was absent a little while; and, lo, young, elegant boys, with beautiful faces, came forth carrying baskets of gold, and those baskets were full of gold, and they emptied them; after which they went and brought more; and they ceased not to transport the gold and jewels, and not more than a short time had elapsed when they said, There remaineth not in the treasure aught. Upon this, Abu-s-Sa'ádát came up to him, and said to him, O my master, thou hast seen that we have transported all that was in the treasure. And he said to him, Who are these beautiful boys? He answered, These are my children; for this work deserved not that I should collect for it the 'Óus, and my children have accomplished thine affair, and have been honoured by serving thee. Now demand what thou desirest beside this. — So he said to him, Canst thou bring me mules and chests, and put these riches into the chests, and place the chests upon the mules? He answered, This will be the easiest affair that can be. Then he uttered a great cry, whereupon his children presented

themselves before him; and they were eight hundred. And he said to them, Let some of you become transformed into the semblance of mules, and some of you into the semblance of beautiful women, such that the like of the least of them existeth not in the possession of any of the Kings, and some of you into the semblance of those who let out beasts of burden, and some of you into the semblance of servants. And they did as he had commanded them; after which he called out to the 'Óns, who presented themselves before him, and he ordered them that some of them should become transformed into the semblance of horses saddled with saddles of gold set with jewels. And when Maarroof beheld this, he said, Where are the chests? They therefore brought them before him. And he said, Pack the gold and the minerals, each kind by itself. So they packed them, and put them upon three hundred mules. And Maarroof said, O Abu-s-Sa'ádát, canst thou bring me loads of precious stuffs? He asked, Dost thou desire Egyptian stuffs, or Syrian, or Persian, or Indian, or Greek? He answered, Bring of the stuffs of each country a hundred loads upon a hundred mules. He replied, O my master, grant me a delay, until I arrange my 'Óns for that purpose, and order each company to go to a country in order to bring a hundred loads of its stuffs, and the 'Óns shall become transformed into the semblance of mules, and come carrying the goods. Maarroof said, What shall be the period of delay? He answered, The period of the blackness of the

night; for the daylight shall not arise without thy having with thee all that thou desirest. And he said, I grant thee this period of delay.

He then commanded them to pitch for him a tent. So they pitched it, and he seated himself, and they brought him a table of viands; and Abu-s-Sa'ádát said to him, O my master, sit in the tent and these my children are before thee to guard thee; therefore fear not aught; and I am going to collect my 'Óns, and send them to accomplish thine affair. Then Abu-s-Sa'ádát went his way and Maaroofo sat in the tent, with the table before him, and the children of Abu-s-Sa'ádát before him in the semblance of memlooks and servants and other dependants. And while he was sitting in this state, lo, the peasant approached, carrying a large wooden bowl of lentils, and a fodder-bag full of barley. So he saw the tent pitched, and the memlooks standing with their hands upon their bosoms; and he imagined that Maaroofo was the Sultán, who had come and alighted in that place. He therefore stood in a state of confusion, and said within himself, Would that I had killed two chickens, and fried them red with clarified cows' butter for the sake of the Sultán! And he desired to return, to kill two chickens wherewith to entertain the Sultán. But Maaroofo saw him, and cried out to him, and said to the memlooks, Bring him. They therefore carried him with the wooden bowl of lentils, and brought both before Maaroofo, who said to him, What is this? He answered, This is thy dinner, and the fodder for thy horse; but

blame me not; for I did not imagine that the Sultán would come to this place; and had I known that, I would have killed for him two chickens, and entertained him in a goodly manner. So Maarroof replied, The Sultán hath not come; but I am his son-in-law, and I was displeased with him, and he hath sent to me his memlooks, who have reconciled me, and I now desire to return to the city. However, thou hast prepared for me this entertainment without being acquainted with me, and thine entertainment is accepted, though it is of lentils, and I will not eat save of thy cheer. — He then ordered him to put the wooden bowl in the middle of the table, and ate from it until he was satisfied; but as to the peasant, he filled his stomach with food from those dishes of various exquisite viands. After that, Maarroof washed his hands, and gave permission to the memlooks to eat. So they fell upon the remains of the repast, and ate; and when the wooden bowl was emptied, Maarroof filled it for the peasant with gold, and said to him, Convey it to thy dwelling, and come to me in the city, and I will treat thee with generosity. He therefore took the wooden bowl full of gold, and drove the bulls, and went to his village, imagining that he [himself] was a relation of the king.

Maarroof passed that night in delight and joy, and they brought him damsels, of the brides of the treasures,²⁴ who played upon the instruments of music and danced before him. Thus he passed his night, and it was not to be reckoned among

lives. And when the morning came, he was not aware when the dust rose and flew, and dispersed exposing to view mules bearing loads. There were seven hundred mules, carrying stuffs, and around them were young men like those who lead out beasts of burden, and 'akkáms, and light bearers; and Abu-s-Sa'ádát was riding upon a mule, being in the semblance of leader of the caravan, and before him was a takht-rawán²⁵ upon which were four ornaments²⁶ of brilliant red gold set with jewels. When he arrived at the tent, he alighted from the back of the mule, and kissed the ground, and said, O my master, verily the affair is accomplished completely and perfectly, and in this takht-rawán is a suit of apparel from the treasures, of which there is not the like among the apparel of Kings: therefore put it on, and ride in the takht-rawán, and command us to do what thou desirest. And he replied, O Abu-s-Sa'ádát I desire to write for thee a letter, with which thou shalt repair to the city of Ikhtiyán²⁷ of El-Khutan and go in to my uncle the King; and go not in to him save in the semblance of a human²⁸ courier. So he said to him, I hear and obey. He then wrote a letter and sealed it, and Abu-s-Sa'ádát took it, and proceeded with it until he went in to the King, when he saw him saying, O Wezeer verily my heart is anxious for my son-in-law, and I fear that the Arabs may slay him. Would that I knew whither he is going, that I might follow him with the troops, and would that he had informed me thereof before his departure! — Upon

this the Wezeer replied, May God be gracious to thee with respect to this state of heedlessness in which thou art! By thy head, the man hath known that we had become excited to suspect him, and he feared disgrace, and fled; and he is none other than an impostor, a liar. — And, lo, the courier entered, and he kissed the ground before the King, and offered up a prayer in his favour for the continuance of his glory and blessings, and for length of life. So the King said to him, Who art thou, and what is thine affair? And he answered him, I am a courier. Thy son-in-law hath sent me to thee, and he is approaching with the merchandise, and he hath sent thee by me a letter. Lo, here it is. — He therefore took it and read it, and saw in it, — After exceeding salutation to our uncle, the glorious King, I inform thee that I have come with the merchandise; so come forth and meet me with the troops. — And thereupon the King said, May Allah blacken thy face, O Wezeer! How often wilt thou speak against the reputation of my son-in-law, and assert him to be a liar and an impostor? He hath come with the merchandise, and thou art none other than a traitor. — So the Wezeer hung down his head towards the ground, in shame and confusion, and replied, O King of the age, I said not these words save on account of the long delay of the merchandise, and I was fearing the loss of the wealth that he hath expended. But the King said, O traitor, what are my riches! Since his merchandise hath come, he will give me instead of them an abundance of things.

Then the King gave orders to decorate the city, and went in to his daughter, and said to her, Good news for thee! Verily thy husband will soon come with his merchandise; and he hath sent to me a letter informing me of that event; and, lo, I am going forth to meet him. — The damsel therefore wondered at this circumstance, and said within herself, Verily this is a wonderful thing! Was he deriding me, and making game of me, or was he proving me, when he informed me that he was a poor man? But praise be to God that nothing injurious to him proceeded from me! — And as to the merchant 'Alee of Cairo, when he saw the decoration of the city, he inquired respecting the cause of it, and they said to him, The merchandise of the merchant Maarroof, the son-in-law of the King, hath arrived. So he said, God is most great! What is this calamity! Verily he came to me fleeing from his wife, and he was a poor man. Whence then came to him merchandise? But probably the daughter of the King hath contrived for him a stratagem, in fear of disgrace, and Kings are not unable to accomplish any thing. However, may God (whose name be exalted!) protect him, and not disgrace him! — And all the other merchants rejoiced and were glad because they would receive their money. The King then assembled the troops and went forth; and Abu-s-Sa'ádát had returned to Maarroof and informed him that he had delivered the letter; whereupon Maarroof said, Put ye on the loads. Accordingly they put them on; and he clad him-

self in the suit of the apparel of the treasures, and got up into the takht-rawán, and became a thousand times greater and more majestic than the King. He proceeded as far as half the way, and, lo, the King met him with the troops; and when he came to him, he saw him wearing that dress, and riding in the takht-rawán, and he threw himself upon him, saluted him, and congratulated him on his safety. All the great men of the empire also saluted him, and it appeared that Maarroof was veracious, and that there was no falsehood in him.

He entered the city in a stately procession that would have made the gall-bladder of the lion to burst, and the merchants came to him and kissed the ground before him. Then the merchant 'Alee said to him, Thou hast done this deed, and it hath been successfully accomplished by thee, O sheykh of the impostors! But thou art deserving: therefore may God (whose name be exalted!) increase to thee his bounty! — And Maarroof laughed. And when he entered the palace, he seated himself upon the throne, and said, Put ye the loads of gold into the treasury of my uncle the King, and bring ye the loads of stuffs. So they brought them forward to him, and proceeded to open them, load after load, and to take forth their contents, until they had opened the seven hundred loads; whereupon he selected the best of them, and said, Take them in to the Queen, that she may distribute them among her female slaves; and take ye this chest of jewels, and carry it in to her, that

she may distribute the jewels among the female slaves and the eunuchs. Next he proceeded to give to the merchants to whom he was indebted stuffs in payment of the debts; and to whom he owed a thousand, he gave stuffs worth two thousand, or more; after which, he distributed to the poor and needy, while the King looked on, and was unable to prevent him. He ceased not to give and bestow until he had distributed the seven hundred loads; when he looked towards the soldiers, and betook himself to distributing among them minerals and emeralds and jacinths and pearls and coral and other things, not giving the jewels save by handfuls, without numbering. So the King said to him, O my son, these gifts are sufficient; for there remaineth not of the merchandise more than a small quantity. But he replied, I have abundance. And his veracity had become publicly manifest, and no one could any longer belie him. He became careless as to giving; for the servant of the seal-ring brought him whatever he demanded. Then the Treasurer came to the King, and said, O King of the age, verily the treasury is filled, and will not hold the rest of the loads, and where shall we put what remaineth of the gold and minerals? So he pointed out to him another place. And when his wife beheld this thing, her joy was excessive, and she wondered, and said within herself, Whence can all this wealth have come to him? In like manner also the merchants rejoiced at the things that he had given them, and they prayed for him. And as to the

merchant 'Alee, he wondered too, and said within himself, How is it that he hath imposed and lied so that he hath gained possession of all these treasures? For if they were from the daughter of the King, he would not have distributed them to the poor. But how excellent is the saying of him who said, —

When the King of Kings bestoweth, inquire not respecting the cause.
God will give to whom he pleaseth: so keep within the bounds of reverence.

— But as to the King, he wondered extremely at what he beheld of the actions of Maarroof, and his generosity and munificence in lavishing the wealth.

After that, Maarroof went in to his wife, who met him smiling, laughing, and joyful, and kissed his hand, and said, Wast thou making game of me, or didst thou try me by thy saying, I am a poor man, and fleeing from my wife? Praise be to God that nothing injurious to thee proceeded from me! Thou art my beloved, and there is none more dear in my estimation, whether thou be rich or poor; and I wish that thou wouldst inform me what thou desiredst by these words. — He replied, I desired to try thee, that I might see whether thine affection were sincere, or on account of wealth, and covetousness of worldly goods; and it hath become manifest to me that thine affection is sincere; and since thou art true in affection, welcome to thee! I have known thy value. — Then he went into a place by him-

self, and rubbed the seal-ring. So Abu-s-Sa'ádát presented himself to him, and said to him, At thy service! Demand then what thou wilt. — He replied, I desire of thee a suit of the apparel of the treasures for my wife, and ornaments of the treasures, comprising a necklace of forty incomparable jewels. And he said, I hear and obey. Then he brought to him what he had commanded him to procure, and Maarroof took the suit of apparel and the ornaments, after he had dismissed the servant, and, going in to his wife, he put them before her, and said to her, Take and put them on; and welcome to thee! And when she looked at those things, her reason fled in consequence of her joy; and she saw, among the ornaments, two anklets of gold set with jewels, the work of the magicians, and bracelets and earrings and a nose-ring,²⁹ which no riches would suffice to purchase. She put on the suit of apparel and the ornaments, and said, O my master, I desire to treasure them up for festivals and holidays. But he replied, Wear them always, for I have abundance beside them. And when she put them on, and the female slaves beheld her, they rejoiced, and kissed her hands. He then left them, and went apart by himself, and again rubbed the seal-ring. The servant therefore presented himself to him, and he said to him, Bring me a hundred suits of apparel, with the ornaments of gold appropriate to them. And he replied, I hear and obey, — and brought him the suits of apparel, each suit having its

ornaments of gold within it; and Maarroof took them, and called out to the female slaves. So they came to him, and he gave to each of them a suit; and they put on the suits, and became like the Hooreeyehs, the Queen being among them like the moon among the stars. And one of the female slaves informed the King thereof; wherefore the King came in to his daughter, and saw that she and her female slaves amazed the beholder; and he wondered at this extremely.

He then went forth and summoned his Wezeer, and said to him, O Wezeer, such and such things have happened, and what sayest thou of this case? He answered, O King of the age, verily this conduct proceedeth not from merchants; for pieces of linen remain in the possession of the merchant for years, and he selleth them not save for gain. How should merchants have generosity like this generosity, and how can they accumulate the like of these riches and jewels such as exist not in the possession of Kings, save in small quantities? How then can loads of them exist in the possession of merchants? There must be a cause for this. But, if thou wilt comply with my advice, I will make manifest to thee the truth of the case. — And he replied, I will comply with thy advice, O Wezeer. So the Wezeer said to him, Have an interview with him, and shew affection for him, and converse with him, and say to him, O my son-in-law, I have it in my heart to go with thee and the Wezeer, and none else, to a garden, for the sake of diver-

sion. And when we have gone forth to the garden, we will put the wine-table, and I will constrain him, and give him to drink; and when he hath drunk the wine, his reason will be lost, and his right judgment will quit him, and we will ask him respecting the truth of his case; for he will acquaint us with his secrets. Wine is a betrayer; and divinely gifted was he who said,—

When we had drunk it, and it had crept as far as the place of secrets, I said to it, Stop; —

Fearing lest its influence should overcome me, and my companions discover my hidden secret.

Then, when he hath informed us of the truth of the case, we shall know his state, and may do with him as we like and choose; for I fear for thee the results of this state in which he is. Probably his soul may be ambitious of obtaining the kingdom, and the troops may be collected by means of generosity and the lavishing of wealth, and he may depose thee, and take the kingdom from thee. — And the King replied, Thou hast spoken truth.

They passed the night agreeing as to this plan; and when the morning came, the King went forth to the mak'ad, and seated himself; and, lo, the servants and grooms came in to him in affliction. So he said to them, What hath befallen you? And they answered, O King of the age, the grooms curried the horses, and gave fodder to them and to the mules that brought the merchandise; and when we arose in the morning, we found that the memlooks had stolen the horses

and mules, and we searched the stables, but saw not horses nor mules; and we entered the place of the memlooks, but saw not in it any one; and we know not how they fled. The King therefore wondered at that; for he imagined that the 'Óns were horses and mules and memlooks, and knew not that they were the 'Óns of the servant of the talisman. And he said to them, O ye accursed! How is it that a thousand beasts, and five hundred memlooks, and servants besides, fled, and ye perceived them not? — They replied, We know not how it happened to us that they fled. And he said, Depart, and wait until your master cometh forth from the Hareem, and acquaint him with the news. So they departed from before the King, and sat perplexed respecting this matter; and while they were sitting in this state, lo, Maarooof came forth from the Hareem, and saw them sorrowful, and he said to them, What is the news? They therefore acquainted him with that which had happened. But he said, And what is their value, that ye are sorrowful on account of them? Go your way. — And he sat laughing, and was neither angry nor sorrowful on account of this event. And the King looked in the face of the Wezeer, and said, What is this man, in whose estimation wealth is of no value? There must be a cause for this. — Then they conversed with him a while, and the King said, O my son-in-law, I desire to go with thee and the Wezeer to a garden, for the sake of diversion. What then sayest thou? — And he replied, No harm.

So thereupon they departed, and repaired to a garden containing two kinds of every fruit, and its rivers were flowing, and its trees were tall and its birds were warbling. They entered within it, a pavilion, that would dispel grief from hearts, and sat conversing, the Wezeer relating extraordinary tales, and introducing ludicrous witticisms, and mirth-exciting sayings, and Maaroof listening to the conversation, until the dinner came up. They placed the table of viands, and the jar of wine; and after they had eaten, and washed their hands, the Wezeer filled the cup and gave it to the King, who drank it; and he filled the second, and said to Maaroof, Take the cup of the beverage in reverence of which the understanding bows the neck. So Maaroof said, What is this, O Wezeer? The Wezeer answered, This is the old maid, and the virgin long kept in her home, and the imparter of joy to hearts, of which the poet hath said,—

The stout, foreign infidels' feet went round treading her
and she hath avenged herself upon the heads of the
Arabs.

One of the daughters of the infidels, like the full moon amid
darkness, whose eyes are the strongest cause of tempta-
tion, presenteth her.³⁰

And among other pieces of poetry, he recited this verse:—

I wonder at the pressers of it, how they have died, and have
left to us the water of life.

And this couplet:—

By Allah, there is no other alchemy than this; and all is false that is said of the modes of other kinds.

Pour a carat's weight of wine upon a hundred-weight of grief, and the latter is instantly converted into joys.

He ceased not to excite his desire for the wine, mentioning to him such of its good qualities as he relished, and reciting to him what occurred to his mind of verses on the subject of it, and pleasant stories, until he inclined to put his lips to the mouth of the cup, and had no longer a desire for any thing else. And the Wezeer continued to fill for him, and he drank and delighted and was merry, till he lost his reason, and distinguished not his wrong conduct from his right. So when he knew that his intoxication had become extreme, and exceeded the utmost point that was required, he said to him, O merchant Maarooof, by Allah, I wonder whence came to thee these jewels of which the like exist not in the possession of the royal Kistràs; and in our lives we have never seen a merchant who hath accumulated riches like thee, nor any one more generous than thou; for thine actions are the actions of Kings, and they are not the actions of merchants. I conjure thee then by Allah that thou inform me, in order that I may know thy rank and thy station. — And he proceeded to ply him and beguile him while he was bereft of reason. Maarooof therefore said to him, I am not a merchant, nor one of the Kings. And he acquainted him with his story from beginning to end. So the Wezeer said to him, I conjure thee by Allah, O my master

Maaroor, to divert us with a sight of this sealing, that we may see of what kind is its make. And he pulled off the ring, in his intoxication, and said, Take it, and divert yourselves with the sight of it. And the Wezeer took it, and turned it over, and said, If I rub it, will the servant present himself? Maaroor answered, Yes: rub it: and he will present himself to thee; and divert thou thyself by beholding him.

The Wezeer therefore rubbed it; and, lo, a speaker said, At thy service, O my master! Demand: thou shalt receive! Wilt thou ruin a city, or build a city, or slay a King? For whatever thou desirest, I will do it for thee, without disobedience. — And the Wezeer made a sign to Maaroor, and said to the servant, Take up this erring man: then cast him down in the most desolate of deserted lands, so that he may not find in it what he may eat nor what he may drink, and may perish of hunger, and die in sorrow, no one knowing of him. So the servant seized him, and flew with him between heaven and earth. And when Maaroor beheld this, he felt sure of destruction, and grievous embarrassment; and he wept, and said, O Abu-s-Sa'ádát, whither art thou going with me? He answered him, I am going to cast thee down in the deserted quarter³¹ of the earth, O thou of little good-breeding! Who possesseth a talisman like this and giveth it to people that they may divert themselves with the sight of it? But thou deservest what hath befallen thee; and, but that I fear God, I would cast

thee down from the distance of a thousand fathoms, and thou wouldst not reach the earth until the winds should have torn thee in pieces. — So he was silent, and spoke not to him until he arrived with him at the deserted quarter; whereupon he threw him down there; and he returned, and left him in the desolate land. — Meanwhile, the Wezeer, having possessed the seal-ring, said to the King, How thinkest thou now? Did I not say to thee that this man was a liar, an impostor? But thou didst not believe me. — And he replied, Thou art right, O my Wezeer! God give thee health! Give me this seal-ring, that I may divert myself with a sight of it. — But the Wezeer looked at him angrily, and spat in his face, and said to him, O thou of little sense, how should I give it to thee, and become thy servant, after I have become thy master? But I will no longer suffer thee to exist. — Then he rubbed the seal-ring, and the servant presented himself, and he said to him, Take up this person of little good-breeding, and throw him down in the place where thou hast cast his son-in-law, the impostor. So he took him up, and flew away with him, and the King said to him, O creature of my Lord, what is my offence? The servant answered him, I know not: but my master hath commanded me to do this, and I cannot disobey him who possesseth the seal-ring containing this talisman. He ceased not to fly on with him until he threw him down in the place in which was Maarroof. He then returned, and left him there. And the

King heard Maarroof weeping: wherefore he came to him and informed him of his case, and then sat weeping for that which had befallen them, and found neither food nor drink.

But as to the Wezeer, after he had separated Maarroof and the King from their home, he arose and went forth from the garden, and, having sent to all the soldiers, held a court, and acquainted them with what he had done with Maarroof and the King. He told them also the story of the seal-ring, and said to them, If ye make me no Sultán over you, I will command the servant of the seal-ring to carry you all off and cast you down in the deserted quarter, and ye will die of hunger and thirst. So they replied, Do us no injury; for we consent to thy being Sultán over us, and we will not disobey thy command. They agreed, against their wish, to his being Sultán over them, and he conferred upon them robes of honour, and proceeded to demand all that he desired of Abu-s-Sa'ádát, who presented it before him immediately. He seated himself upon the throne, and the troops obeyed him, and he sent to the daughter of the King, saying to her, Prepare thyself; for I am coming to take thee as my wife this night, being full of desire to be with thee. Upon this, she wept; and the cause of her father and her husband grieved her; and she sent to say to him, Let me remain until the period of widowhood³² shall have been completed: then perform the ceremony of the contract of my marriage, and take me as thy wife legally

But he sent to say to her, I know no period of widowhood nor length of time, nor do I require a contract of marriage, nor do I know lawful from unlawful. I must without fail take thee as my wife this night. — And she sent to say to him, Welcome to thee! And there will be no harm in that. — But this proceeding was a stratagem of hers. And when the reply was brought to him, he rejoiced, and his bosom became dilated; for he was passionately enamoured of her. He then gave orders to place the viands among all the people, and said, Eat ye this food, as it is the banquet of the wedding-festivity; for I purpose to take the Queen as my wife this night. The Sheykh El-Islám therefore said, It is not lawful for thee to take her as thy wife until her period of widowhood shall have been completed and thou shalt have performed the ceremony of the contract of thy marriage to her. But he replied, I know not a period of widowhood nor any other period: therefore multiply not thy words to me. So the Sheykh El-Islám was silent, and feared his malice, and said to the soldiers, Verily this is an infidel, and he hath no religion nor religious opinion.

Then, when the evening came, he went in to her, and saw her wearing the most magnificent of the apparel that she possessed, and adorned with the most beautiful of ornaments; and when she beheld him, she received him laughing, and said to him, A blessed night! But hadst thou slain my father and my husband, it had been better in my opinion! — So he replied, I must

without fail slay them. And she seated him and proceeded to jest with him, and to make a show of affection for him; and when she caressed him, and smiled in his face, his reason fled. But she only beguiled him by caresses in order that she might get possession of the seal-ring, and convert his joy into calamity upon his head; and she did not with him these deeds save in accordance with the idea of him who said, —³³

I have attained by means of my stratagem what could not be attained by the swords.

Then I returned with plunder of which the plucked fruits were sweet.

Then suddenly she retired to a distance from him and wept, and said, O my lord, dost thou not see the man that is looking at us? I conjure thee by Allah to veil me from his eye! — And thereupon he was enraged, and said, Where is the man? She answered, Lo, he is in the stone of the seal-ring, putting forth his head, and looking at us. He therefore imagined that the servant of the seal-ring was looking at them; and he laughed, and said, Fear not. This is the servant of the seal-ring, and he is under my authority. — She replied, I am afraid of 'Efreet: so pull it off, and throw it to a distance from me. Accordingly he pulled it off, and put it on the cushion, and drew near to her. But she kicked him with her foot upon his stomach, so that he fell upon his back senseless; and she called out to her dependents, who came to her quickly, and she said to them, Lay hold upon

him! So forty female slaves seized him, and she hastily took the seal-ring from the fellow, and rubbed it; and, lo, Abu-s-Sa'ádát approached, saying, At thy service, O my mistress! And she said, Take up this infidel, and put him into the prison, and make his shackles heavy.

He therefore took him, and confined him in the Prison of Anger, and returned and said to her, I have imprisoned him. She then said to him, Whither conveyedst thou my father and my husband? He answered, I threw them down in the deserted quarter. And she said, I command thee to bring them to me this instant. So he replied, I hear and obey. And he flew from before her, and ceased not to fly on until he arrived at the deserted quarter, and descended upon them, when he beheld them sitting weeping, and complaining, each to the other; and he said to them, Fear ye not. Relief hath come to you. — He acquainted them with that which the Wezeer had done, and said to them, I have imprisoned him with mine own hand, in obedience to her; and she commanded me to bring you back. They therefore rejoiced at the news that he told them. Then he took them up, and flew away with them, and not more than a little while had elapsed before he went in with them to the King's daughter, who arose and saluted her father and her husband, and seated them, and presented to them the viands and the sweetmeat. They passed the remainder of the night; and on the following day, she clad her father in a magnificent suit of

apparel, and clad her husband in like manner and said, O my father, sit thou upon thy throne a King as thou wast at first, and make my husband thy Wezeer of the right hand; then acquaint thy troops with the events that have happened and bring the Wezeer from the prison, and slay him, and after that, burn him; for he is an infidel and he desired to take me as his wife unlawfully without the rite of marriage. He hath avowed of himself that he is an infidel, and that he hath no religion which he holdeth. And do thou act well to thy son-in-law, whom thou hast appointed thy Wezeer of the right hand. — He replied, I hear and obey, O my daughter: but give me the seal-ring, or give it to thy husband. But she said, Verily it befitteth not thee nor him. The seal-ring shall remain only in my possession, and probably I shall take more care of it than ye would. Whatever ye desire, demand it of me, and I will demand for you of the servant of the seal-ring. Fear ye not any harm as long as I live; and after my death, do as ye will with the seal-ring. — And her father replied, This is the right plan, O my daughter. Then he took his son-in-law, and went up to the council-chamber.

Now the troops had passed the night in excessive affliction, on account of the King's daughter, and what the Wezeer had [as they imagined] done with her, taking her as his wife unlawfully, without the rite of marriage, and his ill-treatment of the King and his son-in-law; and they feared that the law of El-Islám would be dishonoured;

for it had become manifest to them that he was an infidel. Then they assembled in the council-chamber, and began to reproach the Sheykh El-Islám, saying to him, Wherefore didst thou not prevent him from taking the Queen as his wife unlawfully? So he answered them, O people, verily the man is an infidel, and he hath become possessor of the seal-ring, and I and ye are unable to do aught against him. But God (whose name be exalted!) will recompense him for his conduct; and be ye silent, lest he slay you. — And while the soldiers were assembled in the council-chamber, conversing on this subject, lo, the King came in to them in the council-chamber, and with him his son-in-law Maarroof. So when the soldiers beheld him, they rejoiced at his coming, and rose to him upon their feet, and kissed the ground before him. He then seated himself upon the throne, and acquainted them with the story. Therefore their grief quitted them. And he gave orders to decorate the city, and caused the Wezeer to be brought from the prison; and as he passed by the soldiers, they cursed him and reviled him and threatened him until he came to the King; and when he stood before him, he gave orders to slay him in the most abominable manner. So they slew him: then they burned him; and he went to Hell in the most evil of conditions: and well did one say of him,—

May the Compassionate shew no mercy to the tomb where his bones will lie, and may Munkar and Nekeer incessantly remain in it!

Then the King appointed Maarroof his Wezeer of the right hand, and the times were pleasant to them, and their joys were unsullied.

They remained thus five years; and in the sixth year the King died; and thereupon the King's daughter made Maarroof Sultán in the place of her father; but she gave him not the seal-ring. And during this period, she had borne him a boy, of surprising loveliness, of surpassing beauty and perfection; and he ceased not to remain in the laps of the nurses until he had attained the age of five years. Then his mother fell into a fatal sickness: so she summoned Maarroof, and said to him, I am sick. He replied, God preserve thee, O beloved of my heart! But she rejoined, Probably I shall die, and thou requirest not that I should charge thee respecting thy son. I only charge thee to take care of the seal-ring, from fear for thee and for this boy. — He said, No harm will befall him whom God preserveth. And she pulled off the ring, and gave it to him; and on the following day, she was admitted to the mercy of God, whose name be exalted!

Maarroof still remained King, and applied himself to the affairs of government. And it happened one day that he shook the handkerchief, and the soldiers dispersed themselves from before him to their abodes, and he entered the sitting-chamber, and sat there until the day had passed, and the night came with its thick darkness. Then the great men who were his boon-companions came

in to him, according to their custom, and sat up with him for the sake of enjoyment and amusement until midnight, when they asked permission to depart, and he gave them permission, and they went forth from him to their houses. After that, there came in to him a slave-girl, who was employed to attend to his bed, and she spread for him the mattress, pulled off his clothes, and clad him in the apparel of sleep, and he laid himself down. The damsel then proceeded to rub and press gently the soles of his feet until sleep overcame him; whereupon she went forth from him to her sleeping-place, and slept. And the King Maarroof was sleeping, and suddenly he found something by his side in the bed. So he awoke terrified, and said, I seek refuge with God from Satan the accursed! Then he opened his eyes, and saw by his side a woman of hideous aspect; and he said to her, Who art thou? She answered, Fear not. I am thy wife, Fátiméh El-'Orrah.

Upon this, he looked in her face, and knew her by the hideousness of her shape, and the length of her dog-teeth; and he said, How camest thou in to me, and who brought thee to this country? She said to him, In what country art thou at present? He answered, In the city of Ikhtiyán of El-Khutan. And thou (he added), when didst thou quit Cairo? She answered, Just now. He said to her, And how so? She answered, Know that when I wrangled with thee, and the Devil had incited me to do thee mis-

chief, and I complained of thee to the magistrates, they searched for thee, and found thee not; and the Kádees inquired respecting thee; but they saw thee not. Then, after two days had passed, repentance seized me, and I knew that the fault was mine; but repentance did not profit me. I remained for a period of days weeping for thy separation, and my means became diminished, so that it was necessary for me to beg for the sake of food. I proceeded to beg of every emulated man of wealth and every detested pauper; and from the time when thou quittedst me, I have been eating the food obtained by ignominious begging. I became in the most evil of conditions, and every night I sat weeping for thy separation, and for what I had endured since thy departure, of ignominy and contempt and disappointment and injury. — She continued to relate to him what had happened to her, while he was in amazement at her, until she said, And yesterday I went about all the day begging; but no one gave me aught. Every time that I accosted any one, and begged him for a bit of bread, he reviled me, and gave me not aught. So when the night came, I passed it without supper, and hunger tormented me; what I endured was grievous to me, and I sat weeping. And, lo, a person appeared before me, and said to me, O woman, wherefore dost thou weep? I therefore answered, I had a husband who expended upon me and accomplished my desires, and he hath been lost to me, and I know not whither he hath gone, and

I have endured embarrassment since his departure. Thereupon he said, What is the name of thy husband? I answered, His name is Maarroof. And he said, I am acquainted with him. Know that thy husband is now Sultán in a city; and if thou desire that I should convey thee to him, I will do so. — I therefore said to him, I throw myself upon thy generosity, begging thee to convey me to him! And he took me up, and flew with me between heaven and earth until he conveyed me to this palace, when he said, Enter this chamber. Thou wilt see thy husband sleeping upon the couch. — So I entered, and saw thee in this state of sovereignty. Now it was not my wish that thou shouldst forsake me. I am thy companion; and praise be to God who hath united me with thee! — Upon this he said to her, Did I forsake thee, or didst thou forsake me?³⁴ Thou complainedst of me to Kádee after Kádee, and finishedst by complaining of me to the Sublime Court, so that thou causedst Aboo-Tabak to come down upon me from the Citadel. Therefore I fled in spite of myself. — And he proceeded to relate to her what had happened to him until he became Sultán and married the King's daughter. He told her also that she had died, and that he had by her a son, whose age was seven years. And she said to him, What hath happened was predestined by God (whose name be exalted!), and I have repented. I throw myself upon thy generosity, entreating thee not to forsake me; but let me eat bread in thine abode as alms.

She ceased not to humble herself to him until his heart was moved with compassion for her, and he said to her, Repent of evil conduct, and reside with me, and thou shalt experience nothing but what will rejoice thee. But if thou do any evil act, I will slay thee, and will not fear any one; so let it not occur to thy mind that thou mayest complain of me to the Sublime Court, and that Aboo-Tabak will come down to me from the Citadel; for I have become a Sultán, and the people fear me; but I fear not any one except God (whose name be exalted!), since I have a seal-ring that hath a servant in subjection to it. When I rub it, the servant of the ring appeareth to me: his name is Abu-s-Sa'ádát; and whatever I demand of him, he bringeth it to me. Now if thou desire to return to thy country, I will give thee what will suffice thee all thy life, and send thee to thy country speedily. And if thou desire to reside with me, I will appropriate to thee exclusively a pavilion, and furnish it for thee with the best of silks, appoint for thee twenty female slaves to serve thee, and assign for thee good food and magnificent apparel, so that thou shalt become a Queen, and live in exceeding affluence until thou shalt die, or I die. What then sayest thou respecting this proposal? — She answered, I desire to remain with thee. Then she kissed his hand, and vowed repentance of evil conduct. He therefore appropriated to her a pavilion for herself alone, and bestowed upon her female slaves and eunuchs, and she became

a Queen. And the boy used to repair to her and to his father; but she hated the boy because he was not her son; and when the boy saw that she looked upon him with the eye of anger and hatred, he shunned her and hated her. Maarroof then became occupied with love of the beautiful slave-girls, and thought not of his wife Fátiméh El-'Orrah, because she had become a half-gray old woman, with hideous form, and a person whose hair was falling off, more ugly than the speckled, black and white, serpent; but especially because she had ill-treated him in a manner that could not be exceeded; and the author of the proverb saith, Ill-treatment eradicateth desire, and soweth fierce hatred in the soil of hearts. Divinely gifted was he who said,—

Beware of losing hearts in consequence of injury, for the bringing them back, after flight, is difficult.

Verily hearts, when affection hath fled from them, are like glass, which, when broken, cannot be made whole again.

Maarroof did not receive her to reside in his abode on account of any praiseworthy quality that she possessed; but he treated her in this generous manner only from a desire of obtaining the approval of God, whose name he exalted! And when she saw that he withheld himself from her, and became occupied with others, she hated him, and jealousy overcame her, and Iblees suggested that she should take the seal-ring from him, and slay him, and make herself Queen in

his place. Then she went forth one night, and walked from her pavilion to the pavilion in which was her husband, the King Maarroof. Now it was his custom, when he slept, to take off the seal-ring and conceal it; and she knew this: so she went forth by night to go in to him in the pavilion when he was drowned in sleep, and to steal this ring in such a manner that he should not see her. But the King's son, at that time, was awake, in a private chamber with the door open; and when she came forth from her pavilion, he saw her carefully walking towards the pavilion of his father, and he said within himself, Wherefore hath this sorceress come forth from her pavilion in the hour of darkness, and wherefore do I see her repairing to the pavilion of my father? There must be a cause for this event. — He then went forth behind her, and followed her steps without her seeing him. And he had a short, jewelled sword;³⁵ and he used not to go forth to the council-chamber of his father without having this sword hung by his side, because he prized it highly; and when his father saw him, he used to laugh at him, and say, God's will! Verily thy sword is excellent, O my son! But thou hast not gone down with it to battle, nor cut off with it a head. — And thereupon he used to reply, I shall not fail to cut with it a neck that shall be deserving of the cutting. And his father would laugh at his words. — Now when he walked behind his father's wife, he drew the sword from its scabbard and followed her until she entered the

pavilion of his father, when he stood watching her at the door of the pavilion; and as he continued looking at her, he saw her searching, and saying, Where hath he put the seal-ring? He therefore understood that she was looking about for the ring; and he ceased not to wait, observing her, until she found it, when she said, Lo, here it is. And she picked it up, and was about to come forth. So he hid himself behind the door; and when she came forth from the door, she looked at the ring, and turned it over in her hand, and was about to rub it. But he raised his hand with the sword, and struck her upon her back, and she uttered one cry; then fell down slain.

Upon this, Maarroof awoke, and beheld his wife laid prostrate, and her blood flowing, and his son with the sword drawn in his hand. So he said to him, What is this, O my son? He replied, O my father, how often hast thou said to me, Verily thy sword is excellent; but thou hast not gone down with it to battle, nor cut off with it a head? and I answered thee, I shall not fail to cut with it a neck deserving of the cutting! Lo, now I have cut for thee with it a neck deserving of the cutting. — And he acquainted him with her case. Then he searched for the seal-ring; but he saw it not. And he ceased not to search her person until he saw her hand closed upon it. Maarroof therefore took it from her hand, and said to the boy, Thou art my son without doubt or uncertainty. May God relieve

thee from trouble in this world and in the next,
as thou hast relieved me from this base woman!
Her course only led her to her own destruction;
and divinely gifted was he who said,—

When God's aid promoteth the business of a man, his wish,
in every case, is easily accomplished:
But if the aid of God be not granted to a man, the first thing
that harmeth him is his own endeavour.

Then the King Maarroof called out to some
of his dependents, who came to him quickly,
and he acquainted them with that which his
wife Fátiméh El-'Orrah had done, and com-
manded them to take her and put her in a place
until the morning. So they did as he commanded
them; after which he appointed a number of the
eunuchs to take charge of her; and they washed
her and shrouded her, made for her a funeral-
procession, and buried her. Thus her coming
from Cairo was only a journey to her grave.
Divinely gifted was he who said,—

We trod the steps appointed for us: and he whose steps
are appointed must tread them.
He whose death is decreed to take place in one land will
not die in any land but that.

And how excellent is this saying of the poet:—

I know not, when I journey to a land, desiring good fortune,
whether will betide me
The good fortune of which I am in pursuit, or the misfortune
that pursueth me.

The King Maarroof then sent to summon the
ploughman who had entertained him when he

was a fugitive; and when he came, he appointed him his Wezeer of the right hand, and his counsellor.³⁶ And he learned that he had a daughter of surprising beauty and loveliness, of generous qualities, of noble race, of high dignity: so he took her to wife. And after a period of time, he married his son. And they remained a long time enjoying the most comfortable life; their times were unsullied, and their joys were sweet, until they were visited by the terminator of delights and the separator of companions, and the ruiner of flourishing houses, and him who maketh sons and daughters orphans. — Extolled be the perfection of the Living who dieth not, and in whose hands are the keys of the dominion that is apparent and the dominion that is hidden!

NOTES TO CHAPTER THIRTIETH

NOTE 1. Cairo is generally called, as it is here in the original, "Misr [vulg. Masr] el-Mahrooseh;" *i. e.* "the Guarded [City of] Misr, or Masr." [This story is contained in the Calcutta edition of the complete work, but not in that of Breslau. —ED.]

NOTE 2. Maaroof signifies "kindness."

NOTE 3. "'Orrah" is a vulgar word, signifying "wicked, mischievous shrew."

NOTE 4. Literally "like her [own] book, or page. Her actions being bad, the record of them was, figuratively speaking, black.

NOTE 5. Drip-honey ('asal katr) is a "fine kind of black honey,"¹ or treacle.

NOTE 6. See Note 78 to Chapter v.

NOTE 7. See Note 8 to Chapter ii.

NOTE 8. Literally, "the Sublime Gate" or "Porte."

NOTE 9. "Aboo-Tabak" is a vulgar appellation of a sergeant who arrests by order of a magistrate, because he often executes his commission with violence. It is derived from a verb vulgarly used in the sense of assailing with violence.

NOTE 10. "The 'Ādileeyeh" is the name of a mosque founded by El-Melik el-'Ādil Toomán Bey, in the year of the Flight 906 (A.D. 1501), outside the wall of Cairo, near

¹ Marginal note by my sheykh.

the great gate called Báb en-Nasr; and the neighbourhood of that mosque is also called by the same name. This late date is worthy of remark; and it should also be observed, that the story of Maarroof is not related as one of ancient times.

NOTE 11. The Darb el-Ahmar is a street outside the gate called Báb Zuweyleh.

NOTE 12. The word here rendered "druggist" is "'attár." See Note 2 to Chapter ix.

NOTE 13. That is, a professor in a Collegiate Mosque.

NOTE 14. "Ikhtiyán," or, as it is afterwards written in my original, "Kheetán," appears to be a fictitious name; and so, perhaps, is the name which follows it, as my sheykh supposes; but, as we are left to supply the short vowels, I rather think that the latter is "El-Khutan" or "Khutan" (without the article), the name of a district of Tartary. It is more consistent, however, with the character of the story to regard this city as an imaginary place, the inhabitants of which agree, in every thing but dress, with the Arabs. In Trébutien's version, it is called "Khaïtan, the capital of the kingdom of Sohatan."

NOTE 15. This is the name of a deep red dye.²

NOTE 16. This is a vulgar form of speech, and signifies, "there came not to him what would profit him, nor what would rid others of him."

NOTE 17. By "the Rijál" are meant the Welees, or Saints;³ and probably that order of the Welees called "Rijál el-Gheyb," who, according to the Arabs, appear not to other men. In an account of the Muslims of India, the Rijál el-Gheyb are described as "a class of people who are mounted on clouds, and remain together each day in a different

² Marginal note by my sheykh.

³ *Idem.*

part of the hemisphere;”⁴ and they are said to have much influence upon the fortune of travellers.

NOTE 18. That is, he is suspected of lying in both cases.

NOTE 19. “Ash’ab was a very covetous man: so covetous that he said to a man who was making a dish, Enlarge it:—whereupon the man said to him, Wherefore?—and he answered, Perhaps something may be given in it to me.”⁵

NOTE 20. By “the Queen” is here meant the bride, as is afterwards shewn in the story.

NOTE 21. The mention of this title I regard as another evidence of the late date of this tale. See Note 43 to Chapter xxii.

NOTE 22. The Jink are a class of public dancers, young men and boys, generally Jews, Armenians, Greeks, and Turks. Their dress is partly male and partly female, and they wear long hair, which they plait, and in other respects also they assimilate their appearance to that of women.⁶

NOTE 23. “Abu-s-Sa’ádát” signifies “the Father of Prosperities.”

NOTE 24. By “brides” are often meant, as in this case, young and beautiful damsels; and by “the brides of the treasures,” those enchanting females who are said to serve as guardians of some hidden treasures. Such were the ten damsels in the City of Brass. See page 130 in this volume.

NOTE 25. See Note 8 to Chapter viii.

NOTE 26. The ornaments here mentioned (called in Arabic “’asákir”) are of various shapes. The most common kind is a ball with a pointed head rising from it; the latter

⁴ Herklots’ translation of the Qanoon-e-Islam, p. 395.

⁵ Marginal note by my sheykh.

⁶ For a more full description of the male public dancers, see my work on the Modern Egyptians, vol. ii. ch. vi.

being with or without a crescent, and tapering either uniformly or otherwise.

NOTE 27. Here called, in my original, "Kheetán."

NOTE 28. Here, in my original, the word "atyas" (which signifies "stupid") is the epithet used; but this is evidently a mistake for "insee" ("human," or "a human being"). I suspected this to be the case before I referred to Trébutien's version, which has confirmed my conjecture. In the Arabic characters, "insee," if not plainly written, might easily be mistaken for "atyas."

NOTE 29. The word which I have rendered "nose-ring" is "khizám." My sheykh has stated in the margin that it is for the *ear*; but I believe that he has made this remark inadvertently, for I have never heard the term "khizám" applied to any thing but a nose-ring. This ornament, however, I have seen worn by few but women of the lower orders. Specimens of the khizám and other ornaments here mentioned are figured in my work on the Modern Egyptians, in Appendix A.

NOTE 30. The cup-bearer is generally a slave, and slaves are mostly of infidel parents.

NOTE 31. According to a map of the world, in a copy of Ibn-El-Wardee's geography in my possession, "the deserted quarter" (in Arabic "er-ruba el-kharáb") is a large portion of Africa, immediately on the south of the sources of the Nile.

NOTE 32. This she says assuming her husband to be dead; for otherwise, if he did not divorce her, she could not lawfully marry another. The period of widowhood is four months and ten days.

NOTE 33. These two verses are from El-Hareeree (29th Makámeh); but transposed, and slightly altered.

NOTE 34. "That is to say, Thou wast the cause for my forsaking thee: so it was as though thou forsookest me. Otherwise, it was he who forsook her. But she was the cause. And this is like the saying of El-Mutanebbbee, — When thou departest from a people who are able to induce thee not to quit them, they are the departers."'

NOTE 35. Literally, "a short sword of jewel." But the word here rendered "jewel" (namely "jóhar") has another sense, peculiarly applied to a weapon of steel: it signifies the wavy appearance seen in fine Eastern swords and daggers, and perhaps the steel itself that has that appearance.

NOTE 36. Elevations of this kind, in the East, have been innumerable; for, among the Muslims, there are few persons, even if they can neither read nor write, who can be truly called uneducated, — few who, from their infancy, have not received a moral education which (simple as it is) is equal to that of many of their compatriots holding high civil employments.

* Marginal note by my sheykh.

CONCLUSION

SHAHRAZAD, during this period, had borne the King three male children; and when she had ended these tales, she rose upon her feet, and kissed the ground before the King, and said to him, O King of the time, and incomparable one of the age and period, verily I am thy slave, and during a thousand and one nights I have related to thee the history of the preceding generations, and the admonitions of the people of former times: then have I any claim upon thy majesty, so that I may request of thee to grant me a wish? And the King answered her, Request: thou shalt receive, O Shahrazád. So thereupon she called out to the nurses and the eunuchs, and said to them, Bring ye my children. Accordingly they brought them to her quickly; and they were three male children: one of them walked, and one crawled, and one was at the breast. And when they brought them, she took them and placed them before the King, and, having kissed the ground, said, O King of the age, these are thy children, and I request of thee that thou exempt me from slaughter, as a favour to these infants; for if thou slay me, these infants will become without a mother, and will not find among women one who will rear them well. And thereupon

the King wept, and pressed his children to his bosom, and said, O Shahrazád, by Allah, I pardoned thee before the coming of these children, because I saw thee to be chaste, pure, ingenuous, pious. May God bless thee, and thy father and thy mother, and thy root and thy branch! I call God to witness against me that I have exempted thee from every thing that might injure thee. — So she kissed his hands and his feet, and rejoiced with exceeding joy; and she said to him, May God prolong thy life, and increase thy dignity and majesty!

Joy spread through the palace of the King until it became diffused throughout the city, and it was a night not to be reckoned among lives: its colour was whiter than the face of day. The King rose in the morning happy, and with prosperity inundated; and he sent to all the soldiers, who came; and he conferred upon his Wezeer, the father of Shahrazád, a sumptuous and magnificent robe of honour, saying to him, May God protect thee, since thou hast married to me thy generous daughter, who hath been the cause of my repenting of slaying the daughters of the people, and I have seen her to be ingenuous, pure, chaste, virtuous. Moreover, God hath blessed me by her with three male children; and praise be to God for this abundant favour! — Then he conferred robes of honour upon all the wezeers and emeers and lords of the empire, and gave orders to decorate the city thirty days; and he caused not any one of the people of the city to

expend aught of his wealth; for all the expense and disbursements were from the King's treasury. So they decorated the city in a magnificent manner, the like of which had not been seen before, and the drums were beaten and the pipes were sounded, and all the performers of sports exhibited their arts, and the King rewarded them munificently with gifts and presents. He bestowed alms also upon the poor and needy, and extended his generosity to all his subjects, and all the people of his dominions. And he and the people of his empire continued in prosperity and joy and delight and happiness until they were visited by the terminator of delights and the separator of companions.

Extolled be the perfection of Him whom the vicissitudes of times do not destroy, and to whom no change happeneth, whom no circumstance diverteth from another circumstance, and who is alone distinguished by the attributes of perfection! And blessing and peace be on the Imám of his Majesty, and the elect from among his creatures, our lord Mohammad, the lord among mankind, through whom we supplicate God for a happy end!

REVIEW

THE literary history of the 1001 Nights was involved in the utmost obscurity until the celebrated Von Hammer pointed out an important passage, to which I have often alluded, in the Golden Meadows of El-Mes'oodé, written about the middle of the tenth century of our era, or the year of the Flight 333 (A.D. 944-5). The Arab historian, after mentioning some stories current among his countrymen, states that many learned men regarded the said stories as forgeries, "like the book entitled 'Hezár Afsáneh,' which means in Arabic 'Elf Khuráfeh' (*i. e.* the Thousand Fanciful, or Extravagant, Tales¹); a 'khuráfeh' being termed in Persian 'afsáneh.' This book (he adds) people call the 1000 Nights (or, as in some copies, the 1001 Nights); and it is the history of the King and the Wezeer, and his (the Wezeer's) daughter and her nurse (or, in some copies, sister), whose names were Sheer-zád (or Sheerázád) and Dunyázád (or Deenárzád, or Deenázád). They are also (he proceeds to say) held to be like [the story of] Jeelkand (or Wezreh, or Wardeh,) and Shemmás, and what it contains of the history of the King of India and the Wezeers; and the Book of Sindibád, and others of this kind." — De Sacy thought that the words "this book people call the 1000 Nights" might be an interpolation: but, if not, he regarded it as certain that El-Mes'oodé wrote "the 1000 Nights," and not "the 1001 Nights:" that copyists added the one night, thinking that this passage applied to the

¹ "Afsáneh" is interpreted by the Arabic word "Khuráfeh," the name of an Arab of the tribe of 'Odhráh, who was possessed by Genii, and consequently talked nonsense: whence the term "hadeeth Khuráfeh," and afterwards the word "khuráfeh," alone, became commonly applied to any incredible tale. — See Kámoos, *voce* "kharafa."

1001 Nights with which they were acquainted: and for the same reason he thought that they substituted "the two daughters of the Wezeer" for what El-Mes'oodée said: "the daughter of the Wezeer and her nurse." We are now, however, in possession of evidence which renders conjecture as to these points superfluous.²

The same eminent orientalist to whom we are indebted for our knowledge of the above passage in the Golden Meadows brought to light, last year (1839), a far more important and decisive testimony respecting the Hezár Afsáneh, shewing it, beyond all doubt, to have been the archetype of the 1001 Nights. This testimony is conveyed by a passage in the "Fihrist," which he has communicated, with a translation, to the *Journal Asiatique*, introducing it by some remarks commencing thus:—"L'opinion que j'ai émise il y a douze ans dans le *Journal Asiatique* (t. x. p. 253, que les Mille et Une Nuits étaient probablement d'origine Persane, vient d'être victorieusement confirmée par le passage suivant de l'histoire la plus ancienne de la littérature Arabe, écrite l'an 377 (987) par Mohammed-ben-Ishak en-Nedim connu sous le nom d'Ebou-Yacoub-el-Werrek.³ C'est la meilleure réponse aux doutes mal fondés énoncés par M. Lane, dans sa nouvelle édition des Mille et Une Nuits." — This last sentence I read with surprise, for the doubts to which he alludes were first expressed by De Sacy; and though they appeared to me to

² Von Hammer induced me to suspect that the passage in the Golden Meadows relating to the Hezár Afsáneh might be an interpolation (though not one of very late date) by his adducing a statement attributing the composition of the latter work to a poet who lived a century later than El-Mes'oodée (see the preface to Trébutien's version, page xxi.); but I have only heard of one copy of the Golden Meadows in which it is wanting. De Sacy thought it wholly, or in part, an interpolation. He has given the passage from three different MSS. Mr. Salamé favoured me with a copy of it from a MS. of the Golden Meadows in his possession; and a writer in the *Athenæum*, No. 572, states that he has compared the passage in a copy of that work in his possession with several ancient copies of the same work, and is fully convinced of its authenticity.

³ According to De Sacy (see his *Chrest. Ar.*, 2nd ed., vol. i. p. 353), the name of this author is Abu-l-Faraj Mohammad Ibn-Is-hák El-Warrák, and he was known by the appellation of Ibn-Abec-Yaakoob En-Nedeem.

be generally well founded, I thought them carried too far. The work from which my translation is made I conceived to be extremely different from that which Von Hammer regarded as its basis; and accordingly I pointed out several passages in my original which seemed to indicate the date of its composition. Some of my readers, however, imagined that these remarks were meant to relate to the *origin* of the work;⁴ and therefore, in the first edition, I availed myself of the earliest opportunity (my translation being published in monthly parts) to insert these words: "I speak of the *composition* of this work without considering at present its probable *basis*, or *archetype*; for I neither believe it to be a mere *compilation*, nor do I, on the other hand, regard it as the first work of its *kind*." — The antiquity of the Hezár Afsáneh, and its similarity to the modern 1001 Nights, being now proved, I confidently adopt the opinion, to which I clearly shewed an inclination in my preface, that the former work served as the archetype of the latter. — I now revert to the passage in the Fihrist, of which I here subjoin a translation.⁶

"The Eighth Discourse, which consists of three parts (funoon). — The First Part on the history of the relaters of night-stories, and the tellers of fanciful tales, and the names of the books composed on the subject of night-stories and fanciful tales. — Mohammad Ibn-Is-hák says, The first who composed fanciful tales, and made books of them,

⁴ In an important contribution to the history of Eastern fiction, in No. 21 of the British and Foreign Review, I find these words: — "It is clear therefore that the opinion of Mr. Lane in denying the Persian origin of the Arabian Nights, as far at least as their plan and principal performers are concerned, is wholly untenable." (Page 241.) I did not deny this; but, on the contrary, said in my preface, that I thought the general plan of the 1001 Nights was probably borrowed from a translation of the Hezár Afsáneh.

⁵ These words were subjoined to Note 23 to Chapter v.

⁶ The original contains several errors, some of which appear to be typographical; and my translation differs in some points from that of Von Hammer; but it will be seen that, in readings which I have given as emendations of a text that he states to be "not very correct," I have not made alterations to suit my own views. — The original is in the number of the Journal Asiatique for August 1839.

and consigned them to depositories [of books], and made some of them as though they were related by the tongues of [brute] animals,⁷ were the first Persians. Then the Ashghánian (or Áshkánian) Kings, who were the third dynasty of the Kings of the Persians, added⁸ to them. Then these tales were augmented and amplified in the days of the Sásánian Kings. The Arabs also translated them into the Arabic language, and the eloquent and fluent took them and trimmed and embellished them, and composed others like them. The first book of this kind that was made is the book [entitled] 'Hezár Afsán,' which signifies 'Elf Khuráfeh' (the 'Thousand Fanciful Tales'); and the cause thereof was this: — One of their Kings used, when he married a woman, and had passed one night with her, to kill her⁹ on the morrow. And he married a damsel of the daughters of the Kings, of those endowed with intellect and knowledge, who was called Shahrázád; and when she was with him, she began to tell him fanciful tales, and used to connect the story, at the expiration of the night, with that which would induce the King to come to her¹⁰ and ask her, in the following night, respecting the conclusion of the story, until a thousand nights had passed over her. He, meanwhile, treated her as his wife until she was blest with a child by him, [when] she shewed him, and made him acquainted with,¹¹ the stratagem that she had practised upon him, and he thereupon admired her intelligence, and

⁷ I read "ja'ala baada dhálíka 'ala alsineti-l-häyawán," agreeably with a common phrase: see the Introduction to "Kekeleh and Dimneh." In the original, the first two letters of "alsineti" are wanting.

⁸ The word "aaraka" (composed of the letters alif, 'eyn, ré, káf), in the original, I render "added" conjecturally. It seems, as Von Hammer observes, to be a mistake of a copyist.

⁹ The word "kabalaha" is put, evidently by mistake, for "katalaha."

¹⁰ After the above translation was written, together with the notes relating to it and its original, except this one, I pointed out the original to Professor Falconer, who proposed reading, for "'ala-stikbáliha" (which I have rendered "to come to her") "'ala-stibkáiha;" i. e. "to preserve her alive:" and I have no doubt of his being right.

¹¹ In the original, "owkafethu 'ala." This and several other expressions in the extract here translated shew the importance of an acquaintance with modern Arabic for the understanding of old Arabic works.

inclined to her, and preserved her alive. And the King had a kahramáneh,¹² called Deenárzád, who agreed with her as to this [proceeding]. It has been said that this book was composed for Humáy¹³ the daughter of Bahman. Mohammad Ibn-Is-hák says, And the truth, if it be the will of God, is, that the first who amused himself with the recitation of tales by night was El-Iskender (Alexander); and he had a number of men who used to make him laugh, and to tell him fanciful tales: he however desired not thereby to please himself; but he only desired that he might be watchful and cautious.¹⁴ And after him, the Kings in like manner¹⁵ made use of the book [entitled] 'Hezár Afsán.' It comprises a thousand nights, but less than two hundred night-stories; for a night-story often was related¹⁶ in a number of nights. I have seen it complete several times; and it is, in truth, a corrupted book of silly¹⁷ narratives."

Hence it is most probable that the translation of this work was entitled, as De Sacy supposed, the "1000 Nights." An Arabic collection of tales called the "1001 Nights" is stated to have been known in Egypt in the twelfth or thirteenth century of our era:¹⁸ but in this instance again I think it most probable that the addition of one night has

¹² See note 35 to the tenth Chapter of my translation.

¹³ In the original, "ullifa li-Humáy." As Von Hammer has rendered these words "a été composé par Houmai," I have diligently searched for some example of the preposition "li," preceded by "ullifa," signifying "by;" but without success, though I have found many instances of its occurrence after the same verb in the active voice, in all of which it signifies "for." It may suffice to refer to pages 202, 203, 204, and 205, of vol. I of the printed edition of Hájjee Khaleefeh.

¹⁴ El-Makreezee, in his Khitat, tells exactly the same story respecting El-Iskender.—ED.

¹⁵ I read "kedhálíka" for "dhálíka."

¹⁶ I read "li-anna-s-semera rubbamá hodditha bihi," &c.; for it is evident that a copyist has put a wā'w by mistake for the ré of "semera," and that the ré which follows his wā'w belongs to the next word.

¹⁷ In the original, "bárid:" literally, "cold;" but often signifying "silly," like our word "frigid," and the French "froid."

¹⁸ See the Athenæum, No. 622. It has been shewn that there existed in Egypt an Arabic collection of tales called "The Thousand and One Nights," and other tales of the same kind, from the time of an Arabian historian named El-Kurtubee (the Cordovan), the 12th or 13th century of our

been made by transcribers for the same reason that some copyists are supposed to have added the one night in El-Mes'oodée's work. Hájjee Khaleefeh, as it appears from the printed edition of his great bibliographical work now in the course of publication, mentions the "1000 Nights," without giving any account of it; but not the 1001: whence I infer that he had not met with the latter title in any work that he had read; and that, at the time when he wrote (about the middle of the seventeenth century), the book so called was not commonly known. De Sacy perhaps attached too much importance to the question, whether the "1000 Nights" or the "1001 Nights" was the title of the Arabic translation of the *Hezár Afsáneh*, in consequence of his firm conviction that the said translation must have been almost totally different from the 1001 Nights now existing, and that the latter was composed at a very late period. But after reading the statement in the *Fihrist*, I can scarcely entertain the slightest doubt of the correctness of his opinion, as far as the titles are concerned; and in the following remarks, I shall distinguish the work mentioned in the *Golden Meadows* and the *Fihrist* by calling it the 1000 Nights, and by the title of the 1001 Nights I shall designate only the great work now generally known by this title.¹⁰

The 1000 Nights must have been composed some centuries before the age of the author of the *Fihrist*, or he would not have mentioned, without positively denying its truth, the assertion which referred it to the time of Queen Humáy, who was the daughter of Artaxerxes Longimanus. Perhaps an Arab translator converted a Kayánian King into a Sásán-

era. This fact was pointed out by a writer in the *Athenæum*, who quoted from El-Makreezee. [The passage, in the *Khitat*, is found in the account of the palace of the Fátimée Khaleefehs, called the Hódaj, in the Island of Er-Ródah, and occurs in two places in the work.—ED.]

¹⁰ The Arabic edition of the latter work published at Calcutta is called, in its English title-page, "The Alif Laila," by which is meant "The Thousand Nights;" but the title should not have been thus abbreviated, nor should the "i" in the word "Alif" have been inserted. I have never heard the title curtailed by an Arab, and it is generally pronounced "Elf Leyleh wa-Leyleh," or "Alf Leyleh wa-Leyleh."

ian; for in almost all the copies of the 1001 Nights, the father of Shahriyár is called a Sásánian, and the most probable way of accounting for this is by supposing that he was so called in the 1000 Nights. But I suspect that the composition of the 1000 Nights may have been attributed to Queen Humáy herself, and merely because she was called "Chehr-ázád;²⁰ that the tradition referring it to the age of that Queen is worthy of very little dependence, and that the work may have been composed during the times of the Sásánians. The assertion respecting its supposed age is, however, of little importance in comparison with the statement regarding the nature of its contents. From this it is evident that the 1001 Nights was formed on the model, and partly of the contents, of the 1000 Nights; but it is also evident that most of its best tales, and those which constitute its chief portion, are Arab compositions (though not all entirely the offsprings of Arab invention); and as the introduction has been greatly altered, it is most probable that other portions which were derived, as far as their general plans and main incidents are concerned, from the 1000 Nights were altered in a similar manner. If we are justified in calling the *Æneid* the composition of Virgil, though so much of it is borrowed from the *Odyssey*, much more, in my opinion, are we justified in calling the 1001 Nights the composition of an Arab. It mentions incidents founded upon Muslim customs, and describes Muslim manners, religion, and superstitions. — The title of the "1001 Nights" I suppose to have been adopted partly for the purpose of distinguishing this work from the "1000 Nights;" but not solely with this view; for even numbers are deemed by the Arabs unlucky.

That tales of Arab composition form the chief portion of the 1001 Nights is, I believe, admitted by all critics who have considered the subject. Respecting such tales, it is my intention to offer some observations; but first I shall attempt to answer this question: — Has the 1000 Nights

²⁰ "Chehr-ázád" signifies "of free, or ingenuous, countenance."

been gradually augmented and otherwise altered during several successive ages, and thus become what we now find entitled the 1001 Nights? — That this has been done is the opinion of Von Hammer, and I thought the same until I had read a considerable portion of the work which I have translated, when I began to doubt; and ultimately I was led to adopt nearly the opposite opinion of De Sacy, seeing what appeared to me to be very strong objections to the judgment pronounced by the former. The differences that are found in various manuscripts bearing the title of the “1001 Nights” have been considered as strongly favouring the opinion that the modern works thus entitled are little more than editions of the 1000 Nights augmented by different persons and in different ages; new tales having been evidently added at different periods to complete certain copies of which some portions had been lost: but it is important to mention certain *facts* which I think fully sufficient to account for these differences without such a supposition. I see no differences in the copies now known that are not to be easily accounted for in the same manner as the discrepancies existing in two or more copies of the Romance of Aboo Zeyd, or that of Ez-Zábir, and other similar works, which are committed to memory by the public reciters. I have been informed that these persons are often employed to dictate the contents of the above-mentioned works to those who desire to restore them to writing; and frequently copies are made from a number of fragments, and the *lacunæ* filled up by the assistance of the public reciter, or by the invention or choice of the copyist. A bookseller in Cairo, when I was in that city, was busily employed for several months in endeavouring to make up a copy of “The Thousand and One Nights” in this manner, which he would have found an easy task some years before, when the tales which compose it were publicly recited in the streets of that city. Hence I think it probable that, in many an instance, an imperfect copy of this work was transcribed, and the numbers and divisions of the Nights

altered so as to form an uninterrupted series; and that the remainder was made up from other copies afterwards found, or dictated by memory, or partly taken from traditions or books of anecdotes, and when all these sources failed, that parts were supplied by the copyist's invention. This is rendered more likely by the fact that books in Egypt are generally left unsewed; five sheets, or double leaves, being usually placed together, one within another, composing what is called a "karrás;" a very common consequence of which is, that a karrás here and there is lost. Thus we may account for transpositions, for differences in the divisions of the Nights, and for the introduction of new stories. Indeed in no other way can I explain the fact that, in two or more copies, the tales which in *all* the copies are placed in the early part, as well as others, present the most remarkable agreements both in their incidents and in particular phrases, and, at the same time, disagreements equally or more remarkable, not only in arrangement, but in many other respects, and evidently not the effects of any attempt at improvement. I cannot find that there exist any *complete* copies essentially and *mainly* differing, one from another,²¹ or any copy which does not present certain evidence of its having been originally written, or altered, within the

²¹ An erroneous idea on this subject seems to prevail. The Cairo edition, that published at Calcutta (judging from the three quarters which had reached this country when this note was written, [and the remark may be extended to the fourth and last volume, which was afterwards issued,—ED.]), and Von Hammer's MS., appear to agree almost exactly throughout; and nearly the same may be said of the Breslau edition though it differs greatly in the order of the stories; for the 703 Nights completed when this translation was published contain, besides a few anecdotes, only two tales which are not included in the Cairo edition; these being "the Sleeper Awakened" and "the Ten Wezeers." The latter is similar in its plan to the story of "the King and his Son and the Damsel and the Seven Wezeers;" and one of these has probably been substituted by a copyist for the other. It must be added, that in its language, the Breslau edition is more corrupt than any other copy that I have seen, and agrees more nearly with the common dialect of Egypt. A false judgment has also been formed from the differing of complete copies in the conclusion. The Cairo edition and Von Hammer's MS. thus differ; though otherwise they agree almost entirely, and even in the order of the tales.

last three or four centuries; and the rare *fragments* bearing the same title, but very considerably differing from the more common work, I regard as partly copies, and partly imitations, of the latter. The composition of this work may have occupied many years, and have been published in separate portions; and its success may have induced persons to copy and imitate it. Now the reader may say, If this work have been thus imitated in late times, we may infer that the 1000 Nights may have been imitated by various persons in different ages and countries.²² I see nothing improbable in such an inference, nor in the supposition that an altered and augmented edition of the 1000 Nights may have served as the immediate model, and in some degree as the ground-work, of the 1001; but I cannot think that the latter work is merely the last of several editions of the former, augmented in successive ages. In submitting the following observations to the judgment of the reader, I must remind him that I use the term *composition*, as applied to this work, in the same slightly restricted sense in which it is employed in speaking of a modern history or a historical romance.

In the notes to my translation, I have remarked upon many passages which I held to shew that the original work was either composed or modernized at a late period, which I believed to have been shortly before or after the commencement of the sixteenth century. Perhaps this period is somewhat too recent: but I think that we should refer the work to as late a date as extrinsic evidence will admit: and that it was at a late period composed, and not merely modernized, I infer from certain considerations suggested by the state of society exhibited in most of the tales (including almost all those that are generally regarded as the best in the series), the style of the language in which they are written,²³ their close agreement in these and other respects, and the frequent

²² A writer who has considerably aided to elucidate the literary history of the 1001 Nights has thus argued, in No. 622 of the *Athenæum*, page 741.

²³ Most of the best stories exhibit a similarity in style which is the more remarkable considering the surprising versatility that is displayed by many Arab story-tellers.

allusions and references, in many of these tales, to customs, buildings, &c., of late ages. I allow it to be most probable that a person *composing* such a work as the one in question would largely avail himself of tales of different ages already existing, and adapt them in some measure, more especially those of foreign countries, to the state of society in which he lived. This has been done in the cases of tales which, as will hereafter be shewn, are of old dates, and borrowed from Persia and India. But if we suppose the main portion of the work to have been modernized in this manner, and in a much greater degree, by successive transcribers, how is it that we do not find any copy of it that has been so modernized within the last three centuries? We have also similar works, which, like the 1001 Nights, have been recited by the public story-tellers of Cairo within the last half-century, such as 'Antar, Delhemeh, Seyf Zu-l-Yezen, Aboo-Zeyd, and Ez-Záhir; and these have been repeatedly transcribed at various periods; but the manners and customs which the early copies exhibit have remained in the later unchanged. — Further, if the work under our consideration be little more than an old and a well-written composition modernized in *style*, by which I mean, rendered like unclassic works of late ages, the case is, as far as I know, without a parallel in the literature of the Arabs. It has undergone certain alterations in style under the hands of copyists; but I find no instance of such alteration of a work originally well written,²⁴ as all old works are; and if this were so written, there can be little doubt that some correct copy of it would have been preserved; for learned sheykhs

²⁴ It has been said that the romance of 'Antar has been thus corrupted from a classical composition; but this, the learned in Cairo unanimously deny; and if they be wrong, the corruption has evidently been occasioned by the mere ignorance of transcribers, and not by any attempt to simplify and modernize the style. Besides, what are said to be correct copies of it still exist, or at least one such copy does, Von Hammer's. Sir William Jones alludes to another. Mere differences of style are easily explained by the necessity of adapting the language to the dialect of a particular country; but it is worthy of remark, in this place, that such differences are evidences of the late date of this work; for it is not the custom of the Arabs (as

(as the editors of the Cairo edition and the Calcutta edition of the first two hundred Nights)²⁵ have taken pains to *improve* the style. I therefore believe that all the copies of it are from manuscripts which, with respect to language, were unworthy of being faithfully transcribed. We cannot suppose the style to have been altered in order to render the work intelligible to the illiterate, since we find no copy that *is* so altered. The illiterate imperfectly understand the most corrupted copies; for the language of every copy is a lame imitation of that dialect which is confined to literary compositions, and which, though it long lingered in the deserts, began to be gradually superseded by a more simple language in the Arab towns and villages in the first century of the Flight.²⁶

Another question may here be considered, before I attempt to shew in how great a degree the 1001 Nights consists of Arab tales. — With respect to the country in which it was composed, I have before stated my opinion that it was Egypt, and I still hold that opinion. All the complete copies (printed and manuscript) of which I have any knowledge describe Cairo far more minutely and accurately than any other place; and the language, manners, customs, &c., which they exhibit agree most closely with those of Egypt. This is also evidently the case with Galland's very imperfect MS., which existed A.D. 1548; and we have no reason to refer the date of any other copy to so early a period. Here, moreover, I may adduce, as confirming my own views, the opinion of Von Hammer, who thus writes:—“Si, donc, on ne saurait déterminer que d'une manière vague la date

I have mentioned above) thus to corrupt their *classical* works, among which no sheykh includes “The Thousand and One Nights:” its style is neither classical, as some Europeans have supposed, nor is it, as others have imagined, that of familiar conversation: I believe that the language of every copy of it now known, except those improved by modern sheykhs, is almost as different from the former style as it is from the latter.

²⁵ The Calcutta edition of the complete work has also been considerably improved in style. This is evident from a specimen which was circulated long before the publication of the first volume.

²⁶ See Note 18 to Chapter i. of my translation.

de la rédaction arabe des Mille et Une Nuits, on peut indiquer avec bien plus de précision l'Égypte comme la patrie de cette édition augmentée et retouchée, car les mœurs, les usages, les circonstances locales, la langue, tout, en un mot, d'un bout à l'autre de l'ouvrage, porte l'empreinte de ce pays."²⁷ The frequent mention of Hároon Er-Rasheed might seem to render probable the idea that the tales in which he figures were composed by a native of Baghdád, and a subject of the 'Abbásees. But the fame of that Khaleefeh, as stated in one of my notes, has occasioned a proverb still current in Egypt; and I see nothing unreasonable in the opinion that a late Egyptian writer of tales should have made him the performer of extraordinary actions, and his celebrated capital the scene of wonders and magnificence. Von Hammer, speaking of the tales which he regards as the most recent, and of purely Egyptian origin, says, "La scène de ces contes est placée ordinairement au tems du khalife Haroun-al-Raschid."²⁸

It is not easy to point out *all* the stories in the 1001 Nights which are Arab compositions; but, as I have before observed, that such stories constitute the chief portion of the work I believe all critics have admitted. According to Von Hammer, as De Sacy states,²⁹ the old groundwork of the 1001 Nights is found to have become, by the addition of tales of Arab origin, the *least* portion of the collection; old Persian or Indian tales have also been introduced; but the materials of later dates and of purely Arab origin form incomparably the greater portion. If so, the chief part of the 1000 Nights must have been excluded from the 1001; and the latter is far more an Arab than a Persian composition. I do not, however, consider all the tales of Arab *composition* as of purely Arab *origin*. All the stories of which the scenes are laid in Persia or India may be more or less *founded* on tales formerly current in those countries;

²⁷ Quoted by De Sacy, in his Dissertation prefixed to a late edition of Galland's version of the 1001 Nights.

²⁸ See his Preface prefixed to Trébutien's version, page xxvi.

²⁹ In his Dissertation above mentioned.

but I think that there are few of these which are not Arab compositions. When we compare the generality of these stories with that of the Magic Horse, which appears to be scarcely more than a translation of a Persian tale, or with that of Jelee'ád and his Son and the Wezeer Shemmás, clearly an Indian tale³⁰ (to which I shall have occasion to revert), how great a difference is observed! Most of the former closely agree with the tales which are undoubtedly of Arab composition; and with these I do not scruple to class all the tales professedly relating to the times of Hároon Er-Rasheed and other Muslim princes. So do I all those that contain many pieces of poetry. Here it may be observed, that the story of Jelee'ád contains no poetry; that of the King and his Son and the Damsel and the Seven Wezeers, which, as will be presently shewn, is a Persian or Indian tale, contains but one verse; and the Magic Horse only one piece, of four verses, in my original, and only one couplet in the Breslau edition. Another story, that of Hásib or Jamasp,³¹ bears strong evidences, I think, of its being a Persian or Indian composition, little altered by the Arab translator except in the parts which narrate the adventures of Bulookiyà and those of Jánsháh; and only the portion relating to Jánsháh contains any verses. But the want or scarcity of verses in these tales affords no reason for regarding others in the like case as mere translations. There are several tales clearly of Arab composition containing very little poetry. It is evident that the composer or composers of the 1001 Nights possessed no great skill in the art of poetry, but an ability to adapt to particular purposes the poetry of various authors, altering it when necessary, and to compose verses not strictly according to the rules of prosody; for in all the copies of the 1001 Nights that I have seen, except those corrected by learned sheykhs, the poetry abounds with false metres and other errors.

³⁰ This I have not included in my translation, but it is in Trébutien's, and in the English version of select tales by the Rev. G. Lamb.

³¹ See pages 577 and 578 of the second volume of this work.

Hence those stories that contain many pieces of poetry which are not quotations, but written expressly to suit the incidents described, as is the case in the story of Uns-el-Wujood, and some others, I am inclined to regard as borrowed, like most, if not all, of the anecdotes. It would be unreasonable to suppose that none of the Arab tales in this work were merely borrowed; for we find that tales of Persia and India, little altered, have been inserted in it; and it is remarkable that the only two stories which El-Mes'oodi mentions (by their titles) in such a manner as to shew that they did not belong to the 1000 Nights are included in the 1001; and that one of them is Indian; and the other, Persian or Indian. One of these, the story called in his work that of "Jeelkand (or Wezreh, or Wardeh, according to some copies,) and Shemmás," is that called in my original "Jelee'ád and his Son and the Wezeer Shemmás," the history of the Indian King Jelee'ád, his son Ward Khán, and the Wezeer Shemmás the chief of seventy Wezeers. The other, "the Book of Sindibád," is the story of "the King and his Son and the Damsel and the Seven Wezeers," of which I have given an abstract. This I have learned from the subjoined very interesting letter, with which I have been favoured by William H. Morley, Esq.³² — It is evident that both these stories have undergone alterations under the hand of the Muslim translators; but they do not exhibit those

³² "My dear Sir,

"Some time since, the Oriental Translation Committee were kind enough to lend me a MS. from their library, comprising four volumes, and containing a collection of tales in the Persian language. Many of these I translated with a view to publication, but one story (occurring in the fourth volume), which is similar in its construction to the Bakhtyár Námah and is preceded by a very curious preface, I reserved for more particular consideration at a future period. On reading the twenty-third number of your excellent translation of the *Alf Lailah wa Lailah* I was struck by finding in the 'Abstract of the Story of the King and his Son and the Damsel and the Seven Wezeers,' that the name of the sage Al-Sindibád, and the circumstances related in the introduction, coincided with those in the Persian story above alluded to. I suspected that they must be identical, and was fully satisfied that they were so, when on referring to the MS. I found that the same tales occurred in both. In your notes you refer to an article in the 30th volume of the Asiatic Journal, which mentions that the same story exists in a MS. of the

characteristics which I regard as evidences of Arab composition; and from the style of their language, I think it most probable that they were not copied from manuscripts, but taken down from the mouths of public reciters who unavoidably corrupted the style in narration. — There is also, as I have since been informed by Mr. Morley, another old story, apparently an Arab composition, but of doubtful

Alf Lailah wa Lailah preserved in the library of the British Museum, and it is probably contained in most of the editions extant: but the great importance of the Persian version consists in its preface, which is omitted both in your edition and the MS. of the British Museum, and which is exceedingly valuable as an evidence of the antiquity and Persian origin of this story. The Preface states that the book is named the Kitábi Sindibád, and that it was collected from the sages of Ajam: it then says, — 'This book was originally in the Pahlaví tongue, and till the time of the Amír Násir Al Daulah Abú Muhammad Núh Bin Mansúr Sámání it had not been translated by any person, the Amír Núh commanded that the Kh'ájah Amíd Abú Al Fowáris Fatádzarí should translate it, and set right the discrepancies and errors he might find therein. In the year 338 the aforesaid Kh'ájah undertook the task, and converted it into the Darí language.' The author of the preface, Muhammad Bin Ali Bin Muhammad Bin Hosain Al Zahír Al Kátib Al Samarkandí, then mentions that he has rendered the Darí translation into modern Persian, and dedicates his work to Abu Al Muzaffir Kilij Tamgháh Khákán. I cannot find any positive evidence of the date of this last version, inasmuch as I have sought in vain for the name of Kilij Tamgháh amongst the monarchs of Asia: his name proves him to have been a Tátár and a Muhammadan, but he is not mentioned by D'Herbelot, or Von Hammer. In the Rózat Al Safá, however, I find that Mírkh'ond relates that when Tágash Khán of Kh'árizm seized upon Rai and the fortress of Tabrak, he left there some of his troops under the command of Tamgháj; one of the principal Amírs: the name of Tamgháh in our preface being spelt with a Ha requires merely the insertion of a diacritical point in order to make it identical with that in Mírkh'ond, and though the Persian translator gives him the titles of royalty, these may be accounted for by the fact, stated by Mírkh'ond, that Tágash Khán granted him the viceroyalty of the conquered country when he himself returned to Kh'árizm. Should this Tamgháj be the same with the personage to whom our author dedicates his work, and there seems no reason to doubt the fact, it will fix the period of the Persian version about the year of the Flight 590. The story in the Persian MS. comprises 117 folia, and is written in three different hands: the first part is in a very illegible Shikastah, and has been apparently added since the exaration of the other two, which are in the Nastalík character: the latter portion has been taken from a smaller volume, and inlaid to make it conform in size with the rest, and the other volumes of the collection. — I think that the existence of this preface must be most interesting to the oriental world, and to you in particular, at the present moment, when the subject of the origin of the Alf Lailah wa Lailah occupies so much attention; as it offers a proof that several

origin, in the 1001 Nights, namely, that of Seyf-el-Mulook and Bedeea-el-Jemál. This he has found in the same volumes that contain the Book of Sindibád, and also in a Persian MS. lent him some time since by the Rev. William Cureton. The two Persian MSS. (which differ considerably in style, though not in substance,) contain an introduction agreeing pretty closely with that which I have translated, but differing slightly from that and from each other; and in

nights were extant about 850 years ago, that they were then written in one of the most ancient languages of Persia, and even at that remote epoch bore the stamp of being traditionary tales: this it must be observed is not mentioned casually, but we have the history of the work circumstantially related from the time of the Sámání kings to the period when the present translation was executed. I know but of two Eastern works similarly circumstanced, the Anvári Sohailí and the Marzabán Námah, the antiquity of which has never been questioned. The fact also of several of these tales being identical with others contained in the Hitopadésa and the Tutí Námah argues the intimate connection of the fiction of India and Persia. — But I need not dilate upon this part of the subject to you who have considered the matter so much more fully than I myself have done, and I can only add that if I have contributed one fact towards the elucidation of this interesting question I shall be most highly gratified.

15, Serle Street, Lincoln's Inn.

Aug. 10, 1840.

"Believe me, my dear Sir,

"Most sincerely yours,

"WILLIAM H. MORLEY."

"P.S. The name of the Sámání monarch at whose command the Darí translation is stated to have been made, seems to have been erroneously transcribed: it should most probably be written Núh Bin Nasr, and not Núh Bin Mansúr, as the latter (who was called Abú Al Kásim, and not Abú Muhammad) did not begin to reign till the year of the Flight, 365. The date given in the text, viz. A. F. 338, may however possibly be an error for 383, as it is very carelessly written, and this would bring it under the reign of Núh Bin Mansúr. Núh Bin Nasr began his reign about the year of the Flight, 332. — I may mention that I have been informed there exists in the library of the British Museum a MS. collection of tales in the Hebrew language, which bears the title of 'The Book of Sindibád.' I have not been able to find this volume, but there is every likelihood that it is a translation of the present work. — W. H. M."

The above letter appeared to me quite sufficient to settle the question of the origin of the Book of Sindibád; but I have lately found that Eastern writers differ on this point. The following extract from an article in the British and Foreign Review, before referred to, gives a further account of this book. — "The Book of Sendebad, according to M. Des Longchamps, is an oriental romance, of which translations or imitations exist in various European and Asiatic languages. Of these he specifies three as likely to be in an especial degree derived from the original. The Arabic story of a king, his son, his favourite, and seven vizirs; the Hebrew romance of the

both of them, the King described in the Arabic as one of the Kings of the Persians is mentioned as the Sultán Mahmood of Ghazneh, and the person employed by him to search for the story of Seyf-el-Mulook is said to have been the famous Hasan Meymundee, his Wezeer.³³ Mr. Morley also states, that "in Mr. Cureton's MS., the city whence the story was procured is called Arwání; but the other MS. agrees with the Arabic version in fixing upon Damascus." — Some other tales, as that of 'Omar En-Noamán, and that of Taweddud, have probably been merely borrowed; and most of the complete copies of the work, if not all, contain a few tales which have apparently been composed late in the sixteenth, or even in the seventeenth, century, and inserted to supply lost portions, or to augment the original series. Among these I do not hesitate to include the story of Aboo-Seer and Aboo-Keer.

To discover the origins of the tales of the 1001 Nights

Parables of Sendebár; and the Greek romance of Syntipas; and from one of the two last, but more particularly from the Hebrew, M. Des Longchamps derives the History of the Seven Sages of Rome, *Historia Septem Sapientum Romæ*, which was composed by Dam Jehans, a monk of the abbey of Haute Selve, about the beginning of the thirteenth century, and enjoyed extensive popularity in Europe for three centuries afterwards. In confirmation of his view it may be remarked, that in a MS. of the Parables of Sendebár, which exists in the British Museum, it is repeatedly asserted in anonymous Latin notes, that the work was translated out of the Indian language into Persian and Arabic, and from one of them into Hebrew. Sendebár is also described as a chief of Indian Brahmans, and Biebar, the king, as a king of India. — *Ellis, Metrical Romances*, vol., iii." (Pp. 233 *et seq.*) The same writer shortly afterwards states that El-Mes'oodée, in his Golden Meadows, in the chapter on the ancient Kings of India, "speaks of an Indian philosopher named Sendebad, who was contemporary with King Kuru, and was the author of a work entitled, 'The story of the seven vizirs, the tutor, the young man, and the wife of the king.' 'This is the work,' he adds, 'which is called the Book of Sendebad.'" The reviewer however observes, that "the Book of Sendebad, according to a more modern Persian writer, the author of the 'Majmu al Tawarikh,' as quoted by M. Langlès, was written in Persia under the Arsacidan kings, and his account is confirmed by an Arabic historian, Hamza Isfahani." He thinks that these two authors may allude to "The Adventures of Sindbád," *i. e.* Es-Sindibád of the Sea; but I cannot agree with him in this opinion.

³³ According to this statement, the story must have been composed some time before the year 1030 of our era.

is in most cases impossible.³⁴ I believe that these tales are, as to their origins, of various countries; and hence I have seldom endeavoured to discover any thing more than the probable immediate sources from which the incidents that they describe have been borrowed. It is only when a fiction is based on a historical fact of a singular nature (as is the case with the Barber's story of himself, in the tale of the Humpback³⁵), and not on an action likely to have been imitated, that we can feel satisfied of our having discovered its origin. Von Hammer includes the works of Homer among the sources from which incidents related in the 1001 Nights have been borrowed.³⁶ On the other hand, a very able critic has remarked, "In the story of Sindbad, many of the incidents which are attributed to the Greeks were undoubtedly borrowed by them from Persia;"³⁷ and I incline to his opinion. But that many learned men among the Arabs were acquainted with the poems of Homer has been proved to me by a letter which I have had the pleasure of receiving from the Rev. William Cureton. After directing my notice to the well-known fact that the works of that great poet were translated into Syriac by Theophilus of Edessa, chief astronomer at the court of El-Mahdee, and mentioning several other circumstances which render it extremely improbable that Homer's poems should not have been known to many Arabian scholars, Mr. Cureton has added a passage cited by Ibn-Abee-Useybe'ah, in his *Lives of the Physicians*, from Yoosuf the son of Ibráheem, a freedman of Ibráheem the son of El-Mahdee, which is highly interesting, and perfectly decisive as to this question. The said Yoosuf states, that, visiting a sick friend, he saw,

³⁴ The reader who desires to see how far the attempts to do so have been successful will be much gratified by the perusal of two learned disquisitions to which I have before referred; one in No. 47 of the *Foreign Quarterly Review*, and the other in No. 21 of the *British and Foreign Review*. To do justice to the subject of which they treat would require a volume, and would demand qualifications which I do not possess.

³⁵ See a foot-note (No. 28) in page 133 of Vol. iii. of this work.

³⁶ See his Preface prefixed to Trébutien's version, page xxii.

³⁷ See page 98 in this volume.

while in the house of that person, a man with his face covered, "walking to and fro, and singing some verses, in Greek, by Homer, the chief of the Greek poets:" and this man proved to be Honey, the celebrated translator of many works on philosophy and medicine from the Greek into Arabic. Mr. Cureton has examined this passage in four MSS., and found no important variation.

In my endeavours to ascertain the period and the country in which this work was composed, I have not merely considered its internal evidences of the time and place. The earliest period at which any portion of it has been incontestably proved to have existed is the year 955 of the Flight (A.D. 1548). This date occurs in a marginal note written by a Christian reader of Tripoli in Syria, expressing a prayer for the long life of the owner of the book (*li-málikihî*), in a volume of the incomplete MS. which Galland procured from Syria; and in another volume of the same is a similar note by the same person, dated 973. We do not find that Eastern authors have made any unmistakable mention of this work, as now known to us. They may have been silent respecting it, because it is not written in the usual literary style, and because to them it wants the strange charms which so powerfully recommend it to the natives of the West and which have led such eminent scholars as De Sacy and Von Hammer to discuss its literary history. I regret that the opinions of these two celebrated Orientalists, on this subject, disagree; but as I am placed in the unpleasant predicament of being obliged to differ from one of them, I am glad that I have been led to accord with the former in some points, and in others with the latter. Respecting the date of the work, my opinion nearly coincides with that of De Sacy: he concluded that it existed about the middle of the ninth century of the Flight because he did not find coffee mentioned in it: but on the same ground he might have assigned to it a somewhat later date; as the custom of drinking coffee did not become common even in the Yemen until the latter part of that century, and coffee

was first imported into Egypt within the first ten years of the next century: some years more elapsed before it began to be a common beverage there; and thence it passed, probably through Syria, to Constantinople. Here I must also mention, that I have observed several probable evidences of the age of this work not noticed by De Sacy, and some of them appear to me more definite than those which he has adduced. He has mentioned, as deserving of considerable deference, an assertion of the sheykh Ahmad Esh-Shirwánee in a short notice in Persian, prefixed to his edition of the first two hundred Nights printed at Calcutta, — that the author of “The Thousand and One Nights” was an inhabitant of Syria, whose native language was Arabic, and whose object in writing the work was to afford facilities to those who desired to learn the Arabic language: — but the learned sheykh gives no authority, nor any reason whatever, for this assertion, which I therefore think of little weight against the evidences which favour a different opinion as to the country in which the work was written: of its date he says nothing.

Some stories which occur in the earlier portion, or first quarter, of the work, so placed in every copy now known bear strong evidences of their having been written at least as late as the latter half of the ninth century of the Flight or, which is nearly the same, the latter half of the fifteenth of our era: in the remaining portion, there are indications of a later date: and coffee is mentioned in a manner not to be mistaken;³⁸ but had coffee long been a common beverage it would doubtless have been mentioned frequently, from the general disregard of historical accuracy manifested throughout the work; and as I have noticed nothing indicat-

³⁸ It is thus mentioned in the editions of Cairo and Breslau, in the Calcutta edition of the first two hundred Nights, in the MS. of Mr. Wortley Montagu, and in that of Von Hammer: I think it probable therefore, that I might find the same to be the case with all the *complete* copies of the work if I had it in my power to examine them. [This opinion holds good with regard to the Calcutta edition of the complete work, as I have ascertained by comparing the passages to which reference is here made.—ED.]

ing a later date than is thus implied, I infer that the work must have been completed before the middle of the tenth century of the Flight, whether the mention of the coffee be attributable to a copyist or not.

Whatever may be the opinions of others respecting the literary *history* of the 1001 Nights, I think they will agree with me on one point, the most important point to decide in these remarks regarding them as relating to my own translation, the period of the manners, &c., which it generally describes. To determine this has been my chief object in some of the illustrations in notes inserted in my translation.

When I first announced my intention of translating the 1001 Nights, I had formed my opinion of its general merits from the Breslau edition, not having then seen the edition of Cairo, of which I judged from the reports of Arabian friends, and hence I conceived an erroneous idea of the poetry that is comprised in the latter. The verses contained in the Breslau edition so abound with gross errors, that I generally passed them over in perusing the tales;³⁹ but in the Cairo edition I was gratified by finding a fair selection from the compositions of poets of various ages, given with comparatively very few errors, and including a large number of admirable pieces. With respect to many of these, however, I must state my belief, grounded upon the great difficulty that I have often experienced in attempting to translate verses which I have perfectly understood, that, partly on

³⁹ Afterwards I examined many pieces of poetry in various parts of the work, and those upon which I chanced to open led me to express an opinion which a further examination proved to be incorrect, that the usual chief merit of the poetry consisted in rhetorical figures which rendered it untranslatable. This opinion I mention here because it has been represented as relating, not to a miscellany of poetry that has been greatly corrupted in almost all copies, but to Arabic poetry in general, by an Orientalist who has given convincing evidence of his having no inclination to misinterpret my words, and whose talents and attainments are such that I am very far from regarding with indifference his unintentional exaggeration of my error. I allude to the late Mr. Torrens. I regret that he did not complete his translation of the 1001 Nights; for the portion published by him is, in my opinion, characterized by many excellent qualities.

account of the rhetorical figures (especially paronomasia) with which they abound, and partly from other causes, arising from the wide difference of Eastern and Western minds, and modes of life, they cannot be exactly translated into our language. I must also say, that I think a very large proportion of the poetry of the 1001 Nights possesses so little merit that, if faithfully rendered into English prose, it would be intolerable to a reader of good taste; and that I doubt whether I should have obtained general approval if I had greatly enlarged the selection that I have made.

As I have been blamed for omitting some remarks which I might have made, both upon the objections and encouragements of my critics, I must here state that the commendations which they have bestowed upon me have been far greater than I had even hoped to obtain. Several of their objections (I might say most of them were I certain of my having been acquainted with all that have been urged) I have already considered, and, to the best of my ability, answered, either directly or indirectly.⁴⁰ But some of the more important ones remain to be noticed; and one of these affects the whole of my translation. — Among those critics whose observations have afforded me most gratification, one remarks, “Whatever be the exact nature of the style of his Arabic copy, whether more or less a ‘classical,’ a vulgar, or some middle style (as we understand him to contend), it is impossible that the impression made upon the audience of the native story-tellers can be of the same uncolloquial and semi-scriptural sort, apart from their everyday experience, as that which the English reader receives from the unfamiliar style of Mr. Lane. It must be far more easy, natural, impulsive, and unobstructed by a constant sense of strangeness. In this respect, therefore, he has missed even the Arab peculiarity; at least, he has sacrificed Arab spirit to Arab letter, and consequently the greater

⁴⁰ Many objections have been made under the mistaken impression that I supposed the 1001 Nights to be wholly of Arabian origin. These, therefore, it is unnecessary for me here to mention.

peculiarity to the less, and so become the victim of his own 'excessive exactitude.'

'Strange! by the means defeated of the ends.'

This fault excepted, together with some less obvious and important ones which will be noticed hereafter (and the fault in question has not hindered him from writing a good, solid, and flexible style too after its fashion, and is a guarantee meanwhile for closeness and fidelity in particulars more to be commended), Mr. Lane's version is beyond all doubt a most valuable, praiseworthy, painstaking, learned, and delightful work."⁴¹ — The high commendation expressed in the last sentence must not prevent my denying the correctness of the opinion conveyed by the preceding portion of the above extract. I therefore reply, that it was impossible for me to adopt a style as different from our modern familiar dialect as the language of my original is from the Arabic now used in common conversation. — As the same critic has in a manner called upon me to notice his objections, I may add, that I regret his having judged of the fidelity of my translation by comparing it, not with its original, but, with a translation of another original; for although a general inference which he has thus drawn has been favourable to me, he has, by so doing, been unavoidably led into errors. As to my remarks on Galland's version, which have induced him to fear that I am not duly sensible of the beauties of my original, nor quite so much in love with the spirit of ingenuousness as with a certain literality, I can only reply, that those remarks were not merely made in a spirit of sincerity,⁴² but solely from a regard to truth, and that I am an ardent admirer of all that he admires in my original; but still I think that its chief *value* consists in the fulness and fidelity with which it describes the character, manners,

⁴¹ London and Westminster Review, No. lxiv., page 113.

⁴² Had they not been made in that spirit, I should hardly have stated, on the same occasion, that several persons, and among them some of high and deserved reputation as Arabic scholars, had pronounced an opinion that his version was an *improvement* upon the original.

and customs of the Arabs, ⁴³ though its *enchantment* is doubtless mainly owing to other qualities. ⁴⁴ — Another objection urged by the same writer I must here notice. It respects the dotted letters which I have used, imitating in this particular a plan adopted by the Royal Geographical Society. I thought that my distinguishing certain letters in this manner could not annoy any reader, while it would render the work more agreeable, and in many instances more useful, to the orientalist. But I have not considered the latter so far as to use a uniform system of transcription; for I have often expressed the same Arabic letter, in different cases, by different English letters, to adapt my orthography to the pronunciation most generally prevailing among the Arabs. And here I may add, that I have always written the proper names agreeably with the orthographical signs supplied by my sheykh, except in a few instances, where my original was evidently wrong, or differing from most other copies.

⁴³ I do not mean to assert that it always conveys fair notions of the general manners and character of particular classes; as it often represents Arab *ladies* as acting like Arab *courtesans*. But respecting the women of Egypt about the time when I supposed the 1001 Nights to have been composed, see a paragraph in pages 203 and 204 of the first volume of this work.

⁴⁴ If Galland had not professed that he had faithfully rendered his original, except when decency required him to do otherwise, I should certainly have mentioned his version in terms which would have given no offence to the most enthusiastic of his admirers.

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